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BY THE

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The Very Rev. R. W. Church, M.A., D.C.L.
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THE RIGHT REV. WILLIAM CROSWELL DOANE, S.T.D.,
BISHOP OF ALBANY.

Manual of Christian Doctrine,

ACCORDING TO THE CHURCH CATECHISM, ADAPTED TO THE CHRISTIAN YEAR, AND IN FOUR UNIFORM GRADES.

BY

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RECTOR OF S. MARK'S CHURCH, AUGUSTA, MAINE.

WITH INTRODUCTION BY

THE VERY REV. R. W. CHURCH, M.A., D.C.L.,
DEAN OF S. PAUL'S LONDON.

"Rooted and built up in HIM, and stablished in THE FAITH."—*Col.* ii. 7.

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MANUAL OF CHRISTIAN DOCTRINE.

First Sunday in Advent.

THE CHRIST OR MESSIAH.

	1st year.	2d year.	3d year.
Lection.....	* Mark i. 1-9	Gen. iii. 1-16	Luke i. 5-26
Text.....	John i. 18	Gen. iii. 15	Luke iii. 16

PORTION OF CHURCH CATECHISM.

[To be recited without comment.]

From the beginning to "people of God."

§ 1. The Christian Year.

What is meant by the Christian or Church year?

The Christian year is the arrangement of the natural year into sacred seasons, festivals and fasts.

Give some examples of such divisions. (*See table of Sunday Lessons in Prayer Book.*)

What were the three chief festivals of God's ancient Church?

The Passover (or Feast of Unleavened Bread), Pentecost (or the Feast of Weeks) and the Feast of Tabernacles (Deut. xvi. 16).

What are the three chief festivals of the Christian Church?

Easter (or the Passover), Whitsunday (or Pentecost) and Christmas (when Christ "dwelt," literally "tabernacled," among men. John i. 14; Rev. xxi. 13).

Have these days always been observed in the Church?

Yes, from the very beginning (1 Cor. v. 7, 8; Acts ii. 1; xx. 16; 1 Cor. xvi. 8).

§ 2. The Christ.

What is the first season of the Christian or Church year?

* Mark i. 1-9 means 1 *to* 9, that is, the first 8 verses; and so in all other references. The Prayer Book Version of the Psalms is that referred to throughout.

What does Advent mean?
Coming, that is, Christ's coming.
Why then is Christ's Advent or coming put first?
Because to know Christ truly is to possess all Christian knowledge (Col. ii. 3).
How many years ago did Christ come?

Where do we learn about Christ?

Of how many parts do the Holy Scriptures consist?

What is the chief thing taught us in the Old Testament?
That Christ should come (Acts xxvi. 22, 23. See Synopsis at end of book).
What is the chief thing taught us in the New Testament?
That "Christ is come" (1 John iv. 2. See Synopsis).
Who is Christ?
The only Son of God.
What is He besides?
He is true man.
How did He come into the world?
By being born of the Blessed Virgin Mary.
What is His name as man?
Jesus.
What does the word Christ mean?
It means Anointed—the Anointed One.
What is it to be anointed?
To be set apart to a sacred office by the pouring of oil or ointment upon the head.
To what was our Lord anointed or consecrated?
To be a prophet, a priest and a king.

§ 3. Christ a Prophet.

What is the office or work of a prophet?
To declare with authority the will of God to men; sometimes also to foretell future events.
Is it strange that our Heavenly Father should make Himself and His will known to His children?
No; it would be strange and unnatural if He did not (John iii. 16).
Whom did God send for this purpose?
His only Son, our Lord Jesus Christ.

Where does Christ declare to us God's will?

In the New Testament, especially in the four Gospels.

Does Christ ever exercise His office of a prophet through others?

Yes; through His ministers in apostolic succession.

§ 4. Christ a Priest.

To what office besides that of a prophet was our Lord anointed at his Baptism?

In what respect does the office of a priest differ from that of a prophet?

The prophet speaks and acts for God to men, while the priest speaks and acts for men to God.

Is our Lord a priest still?

Heb. vii. 21.

In what way is Christ a Priest now?

He never ceases to plead the one sacrifice offered on the Cross.

In what other way is Christ now a Priest?

As a Priest He still blesses His people.

Does our Lord ever bless His people through others?

Yes; He blesses them through His ministers on earth.

Are His ministers then sent as priests?

Yes; because Christ was sent as a Priest.

But is not Christ the only true Priest?

Yes; just as He is the only true Shepherd. But just as He has sent His ministers as under-shepherds to "feed the flock of God" (John xxi. 15, 16; 1 Peter v. 2) in His Name, so He has sent them as under-priests to intercede in His Name (Luke xxii. 19; James v. 14).

§ 5. Christ a King.

To what other office besides those of a prophet and a priest is our Lord anointed?

John i. 49; Rev. xix. 16.

How must we chiefly honour Christ as our King?

By resisting His enemies and by doing His will.

How besides?

By offering Him tribute and free-will offerings of our substance.

How besides?

By obeying those whom Christ has appointed over His Church as "rulers" and "ambassadors" (Heb. xiii. 7, 17; 2 Cor. v. 20).

In what particular words has our Lord committed to His ministers a share of His kingly power?

Matt. xvi. 19; John xx. 23.

If we are to serve Christ truly where must He reign?

1 Pet. iii. 15.

Second Sunday in Advent.

HE SHALL COME TO JUDGE.

	1st year.	2d year.	3d year.
Lection.....	Matt. xxv. 1-14	Gen. xix. 12-29	Mtt. xxv. 14-31
Text.....	Matt. xxv. 13	Ps. xcvi. 13	2 Cor. v. 10

PORTION OF CHURCH CATECHISM.

From "You said that your" *to* "anything that is his."

§ 1. Christ's Second Coming.

What other article of the Creed does Advent remind us of?

Who is this who will come?

The same Jesus Christ, God's only Son, who "was conceived of the Holy Ghost, born of the Virgin Mary," etc.

Whence will Christ come?

From God's right hand where He now is.

Will He come in lowliness as He came the first time?

Luke ix. 26.

When will our Lord Jesus Christ come again to this earth?

Can we tell when that will be?

Matt. xxiv. 36.

Did our Lord ever warn men of His second coming?

To what especially does He liken it?

Matt. xxiv. 27, 43, 44; Luke xii. 39, 40.

What does all this show?

The secret approach and suddenness of the Second Advent.

What then is our especial duty with respect to the second coming of Christ?

We are to be watching for it, or rather for Him.

What parable of our Lord shows the necessity of watching?

Matt. xxv. 1–14.

If we are constantly looking for our Lord's second coming what will we do?

1 John iii. 3.

§ 2. Christ our Judge.

What does the creed teach us in regard to the purpose of Christ's coming?

What is meant by the "quick"?

The living, those who are alive on the earth when our Lord comes.

Can any one be certain then that he will ever die?

No; "we shall not all sleep (or die) but we shall all be changed" (1 Cor. xv. 51. See 2d S. a. Easter, § 2).

What will happen to all who are in their graves?

John v. 28, 29.

Whom will our Lord judge?

Matt. xxv. 32.

What does Holy Scripture teach us about the nature of Christ's Judgment of men?

It teaches us that Christ will judge every man according to "the things done *in his body*" (2 Cor. v. 10).

Will our words be remembered and judged?

Matt. xii. 36, 37.

Will those actions only which are seen by the world be brought into judgment?

Ecc. xii. 14.

How then can we alone escape condemnation in the Day of Judgment?

By sincerely repenting of our sins.

What will be the character of our Lord's Judgment?

It will be most just and yet most merciful (Ps. lxii. 12; Acts xvii. 31).

What confidence and comfort have we in the thought that the Lord Jesus will be our Judge?
Heb. iv. 15.
What familiar prayer may we use in view of such a Judgment?
The words of the Te Deum, "We believe that Thou shalt come to be our Judge," etc.

Third Sunday in Advent.

THE CHRISTIAN NAME.

	1st year.	2d year.	3d year.
Lection.....	Matt. i. 18 to end	Gen. xvii. 1-15	Luke i. 59-67
Text.....	John x. 2, 3	Prov. xxii. 1	Rev. iii. 5

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly" *to* "please God to call me."

§ 1. The Christian Name.

How many names have you?

What is your last name called?
My surname or family name.
Why is your first name called a Christian name?

When were you made a Christian?
When I was baptized.

§ 2. Why given in Baptism.

Why should you receive a new name in Baptism?
Because I was then made partaker of a new nature (2 Pet. i. 4).
What nature and name alone did you have before you were baptized?
I had only the nature of the first and sinful Adam, and the name of my earthly parents.
What nature and name did you receive at your baptism?
I was "born again" into the family of Jesus the Second Adam, and received His name (Eph. iii. 15).

What other reason can you give for receiving a new name at your baptism?

Because it was the custom of God's ancient people, the Jews, to receive a new name at their circumcision.

To what amongst us does circumcision answer?

Col. ii. 11.

What name was given to our Blessed Lord at His circumcision?

Luke i. 31; ii. 21.

What other person do we read of as receiving his name at his circumcision?

Luke i. 13, 63.

§ 3. Sponsors "in My Name."

What is Baptism besides being a sacrament or means of grace?

It is a covenant or agreement.

Who make this covenant or agreement?

God and the person baptized.

What agreement was made between God and you at your baptism?

God agreed to give me certain blessings, and I agreed to perform certain duties.

What is a sponsor?

One who *re-sponds* or answers for another.

What is the duty of the god-parents or sponsors?

To see to the Christian education of their god-child, especially in case of the death or neglect of the natural parents.

What good reason then is there for having god-parents in addition to the natural parents?

In this way five persons, instead of two only, are pledged to care for the Christian training of each child.

Is this a very old custom?

Yes, it has existed in the Church from the very earliest days.

Suppose no promises had been made in your name, would you still be bound to obey God?

Yes; because my duty to God does not depend upon my promises; it exists without any promises.

§ 4. Why asked in Catechizing.

Why should you be asked your name in church?

To remind me that I am a Christian child whom Christ knows "by name" and loves as one of "His own" (John x. 3).

Why besides?

To remind me of my responsibility.

How does it remind you of this?

Because when I received my name in baptism, certain promises and vows were then made in my name.

Of Whom then should your Christian name always remind you?

Matt. xxiii. 8.

What does S. Paul say concerning the names of Christians?

Heb. xii. 23; Phil. iv. 3.

What then should be our greatest care about our Christian name?

Rev. iii. v.

Fourth Sunday in Advent.

MEMBERS OF CHRIST.

	1st year.	2d year.	3d year.
Lection.....	Luke xix. 12-28	Deut. vii. 1-12	John xv. 1-9
Text.....	Gal. iii. 27	Deut. vii. 6	Eph. v. 30

PORTION OF CHURCH CATECHISM.

From "My good child" *to* "Amen, so be it."

§ 1. Christ's Body and Members.

What were you made in Baptism?

What are members?

Parts of the body, such as the hands, the arms, the feet.

What are the members of Christ?

Parts of the body of Christ.

Who then are the members of Christ?

The members of His Church, "which is His body" (Eph. i. 22, 23).

When were you made a member of the Church or body of Christ?

1 Cor. xii. 13.

Would it be true if you said at your Confirmation or your first Communion, "I have now become a member of the Church"?

No; it is baptism that makes me a member (John iii. 5; Gal. iii. 27).

§ 2. Christ the Head.

If baptized Christians are the body of Christ, what relation has Christ to them?

Eph. i. 22, 23.

What is it that controls and guides your body?

My head, which is the seat of my soul and brain.

How is your body connected with your head?

It is connected by nerves and veins.

Is there anything like this in the Church or body of Christ?

Eph. iv. 15, 16; Col. ii. 19.

What are the nerves and arteries of Christ's body called in Holy Scripture?

"Joints and bands," that is, the things that *join* and *bind* the body to its Head.

And what are these "joints and bands" of the Church, that "knit" us to Christ our Head?

The means of grace, especially the Sacraments and earnest prayer.

What then must we be careful to do if we would remain united to Christ?

We must see to it that none of these veins and nerves are choked or cut.

§ 3. The Vine and its Branches.

By what figure does our Lord teach us that we are thus dependent on Him for our life?

John xv. 1–10.

How do the branches of a vine derive their strength and life?

By means of the sap which flows from the vine or root into them. (Compare Rom. xi. 17.)

What happens if the channels through which the sap should flow are closed?

If a baptized child grows up in sin, is he still a member of Christ?

He is so only in name; he is a withered branch.

What becomes of the branch that bears no fruit?
John xv. 2.
What will happen at last to the branches that bear no fruit?
John xv. 6.
What is the fruit that we must bear if we would "abide" in Christ?
The fruit of good works.
What ought baptized persons ever to remember?
They ought to remember that they have been "graffed" into the true vine and made "members of Christ's body" (Rom. xi. 24; Eph. v. 30).
If we always remembered this what would we do?
We would shun every sinful thought and act, as defiling Christ's body.
What else would we do?
We would "stir up the gift that is in us" and bring forth the fruit of love and good works.

First Sunday in Christmas-Tide.

CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY.

	1st year.	2d year.	3d year.
Lection	Luke i. 26–39	Is. vii. 10–17	Luke ii. 1–21
Text	John i. 14	Is. ix. 6	Luke ii. 10, 11

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" *to the end.*

§ 1. Conceived, Born.

What great truth of the Creed does Christmas bring before us?
That the Son of God "was conceived by the Holy Ghost and born of the Virgin Mary."
Had our Lord a human mother?
Yes; He was "born of the Virgin Mary."
Had He a human or earthly father?
No; He had no human father.
What then was S. Joseph to Him?
He was His foster-father.

What is a foster-father?
One who fosters or takes care of a child not his own.
Of what family were both Joseph and Mary?
Rom. i. 3.
Who was David?

Of what tribe was our Lord?
Heb. vii. 14.
In what city was He born?
John vii. 42.
Was our Lord born in a palace or even in a high and rich condition of life?
2 Cor. viii. 9.

§ 2. Prophecies of Christ's Birth.

Had our Saviour's birth as man been foretold?
Gen. iii. 15.
As time went on did this prophecy become more distinct?
Yes; it was repeated in forms that became more and more definite. (See Synopsis of Old and New Testaments at end of book.)
To what descendant of Eve is the next distinct prophecy made?
Gen. xxii. 18.
To what branch of Judah's family do we find the promise still further narrowed?
2 Sam. vii. 12–17; 1 Chron. xxviii. 4; Psalm lxxxiv. 35, 36, 37.
Was the place of Christ's birth foretold?
Micah v. 2.
Why in Bethlehem?
1 Sam. xvi. 1; John vii. 42.
Were all these prophecies fulfilled in the birth of Jesus?
Yes, in every particular.

§ 3. The Incarnation.

Was it foretold that Christ should be God and Man in one Person?
Is. ix. 6 and vii. 14.
How is this truth summed up in the Nicene Creed?
"And was incarnate by the Holy Ghost of the Virgin Mary."

What is the meaning of the word "Incarnation"?
It means the flesh-taking, the taking of a body of flesh.

Who took our flesh in the Incarnation?
The Eternal Son of God.

Where is this taught us in Holy Scripture?
John i. 14.

What does S. John say the Word was?
John i. 1.

Can you show from Holy Scripture that the holy Child Jesus was regarded as God even in His infancy?
Yes; no sooner did He come into the world than He received by the command of God the worship of angels and men (Luke ii. 14; Matt. ii. 11).

Did the Lord Jesus when He grew up to be a man ever assert that He was also God?
Yes; frequently.

Give an instance.
He said to the Jews, "I and My Father are one," a claim concerning which the Jews said, "Thou, being a man, makest Thyself God" (John x. 30, 33).
(For further proofs see Trinity Sunday.)

Was God then visibly here on earth in the man Jesus Christ?
Yes; when men saw Jesus they saw God; when they heard His voice, they heard the voice of God.

What then is our Lord Jesus Christ?
He is perfect God and perfect Man.

Did our Lord cease to be Man when He rose from the dead and ascended into Heaven?
No; He is still God and Man in One Person at the right hand of the Father.

Will He ever cease to be Man?
No; "the Godhead and Manhood were joined together in one Person, never to be divided" (2d Art. of Rel.).

§ 4. The Love of God in the Incarnation.

Why did the Son of God become the Son of Man?
That we might be made the sons of God (Gal. iv. 4, 5).

What does His coming amongst us show?
John iii. 16.
What then is our highest duty?
To love God and believe in His Son Jesus Christ.
What further duty follows from God's love of us?
1 John iv. 11.

Second Sunday in Christmas-Tide.

INFANT BAPTISM.

	1st year.	2d year.	3d year.
Lection.....	Luke ii. 21–41	Gen. xxi. 1–14	Mark x. 13–17
Text.....	Luke ii. 21	Is. xl. 11	Mark x. 13, 14

PORTION OF CHURCH CATECHISM.
From the beginning to "people of God."

§ 1. Circumcision of Infants.

What is New Year's Day called in the Church?
The feast of the Circumcision.
Who was circumcised on this day?
The infant Jesus.
How old was He? Luke ii. 21.
At what age did God command all Jewish parents to have their children circumcised?
Gen. xvii. 12.
Was their circumcision any advantage to them?
Yes; it brought them into the family of God, and they became entitled to all the promises and blessings of the ancient Covenant.
Has all this any lesson for us Christians?
Yes; it assures us that if God cared for little children *before* Christ's coming so as to admit them to the blessings of His Covenant, much more will He care for them now that Christ has come.

§ 2. Baptism of Infants.

Are infants capable of receiving God's blessing?
They must be, for otherwise God would not have required Jewish infants to be circumcised and admitted to His Covenant.

Is there any promise in the Old Testament that, when Christ came, children should receive the Holy Spirit?
Is. xliv. 3.

In what does S. Peter declare that this promise is fulfilled?
Acts ii. 38, 39.

What did he say to the first converts?
"The promise is unto you *and to your children.*" (This promise begun in Baptism is not completed until Confirmation. See Acts viii. 16; xix. 5, 6.)

§ 3. Christ's Love for Children.

How did our Lord show us that infants are more fit to enter His Kingdom or Church than grown persons?
Mark x. 14.

Did these children come of themselves to Christ?
No; they were brought (by their parents, probably).

Why did their parents bring them?
Because they believed that if Christ laid His holy hands upon them they would receive some blessing.

Were they right in believing this?
Yes; Christ shows us that they were.

How does He show us this?
The disciples thought that the children were too young to receive a blessing and rebuked those who brought them, but our Lord "was much displeased" at this, and commanded the children to be brought to Him.

What further proof did our Lord give that the children were capable of receiving a blessing from Him?
Mark x. 16.

Did the children then actually receive some blessing or spiritual gift from our Lord?
Most certainly, for we cannot conceive of our Lord going through a mere form of blessing which conveyed nothing.

What then do we learn from this act of our Lord?
We learn that He loves helpless infants, and that He desires that they should be brought to Him for blessing.

§ 4. The Church has always Baptized Infants.

Had the Apostles any need to be told to baptize infants?
No: they had themselves been received into the

ancient Church in infancy, and they knew that God's love for children was no less now than of old.

Were they actually told to baptize infants?

Yes: in the words "Make disciples of (margin) all nations, baptizing them, . . . teaching them" (Matt. xxviii. 19, 20).

Do "nations" consist only of men and women?

No: children and infants are as much a part of them as grown people.

For how long has the Church like a good mother brought infants to Christ in Baptism?

For more than 1800 years; that is, from the very beginning.

First Sunday after Epiphany.

CHILDREN AND INHERITORS.

	1st year.	2d year.	3d year.
Lection.....	Luke ii. 41 to end	Ex. ii. 1-11	Luke xv. 11 to end
Text.....	Rom. viii. 16 and part of 17	Ecc. xii. 1	John i. 12

PORTION OF CHURCH CATECHISM.

From "You said that your" *to* "anything that is his."

§ 1. Children of God.

What else did your baptism do for you besides making you a member of Christ?

But were you not born the child of God?

No; I was born in sin and the child of wrath.

What has God's love done for you?

He has restored me to His favour and made me again His child in Christ the Second Adam (1 Cor. xv. 22).

When did He make you His child?

When He made me a member of Christ in baptism (John iii. 5).

Of what then is your baptism a sign to you?

That God loves me.

§ 2. Obedient Children.

Who corrects a child when he does wrong?
His father ought to do so.
If then you are God's child what will He do for you?
Heb. xii. 5, 6.
How does our Father in Heaven correct us?
He corrects us by sending trouble, sickness, or misfortune.
Are all those who are baptized obedient children?
No; very many are disobedient.
Does our Lord give us an example of one who was not obedient to God?
Luke xv. 11, etc.
If you have disobeyed God what must you do?
I must forsake my sins, and be sorry for them, and return to God like the Prodigal.
Will our Heavenly Father pardon and receive you?
Yes; even as the father received the Prodigal.

§ 3. Inheritors.

What is the third blessing of which you were made a partaker at your baptism?
I was made an inheritor of the kingdom of heaven.
What is an inheritor?
An heir; one who will in due time come into possession of a kingdom or an estate.

§ 4. The Great Example.

Who is the great Example to all children of God?

What event in the life of the Holy Child do we call to mind on Epiphany?
Matt. ii. 1–13.
What is the meaning of Epiphany?
Manifestation; because Christ was then first manifested or made known to the world outside of the Holy Land.
What led the wise men to Bethlehem?

What gifts did they offer?

Does Holy Scripture tell us much about the first thirty years of our Lord's life?
No; very little.

What is the only event related of His boyhood?

His coming to the Passover with His parents when He was twelve years old, and His being found in the Temple, sitting among the doctors, meekly submitting to be questioned or catechized by them (Luke ii. 42–52).

What besides do the Gospels tell us of His early life?

Chiefly that He lived as a faithful child of God, that He, though "Lord of all," was obedient to His earthly parents, and that He "increased in wisdom and stature, and in favour with God and man" (Luke ii. 40, 52).

What is the noblest life that was ever lived by a child or youth?

This simple life of Jesus in a quiet and humble village.

Second Sunday after Epiphany.

THE NATURE OF THE SACRAMENTS.

(See Fifth Sunday before Advent, p. 137.)

Third Sunday after Epiphany.

BAPTISM—THE OUTWARD SIGN AND THE INWARD GRACE.

(See Fourth Sunday before Advent, p. 140.)

Fourth Sunday after Epiphany.

THE MEMORIAL IN THE EUCHARIST.

(See Third Sunday before Advent, p. 145.)

Fifth Sunday after Epiphany.

THE COMMUNION IN THE EUCHARIST.

(See Second Sunday before Advent, p. 150.)

Sixth Sunday after Epiphany.

THE BENEFITS, AND WHAT IS REQUIRED.

(See Sunday Next before Advent, p. 154.)

Septuagesima Sunday.

RENOUNCING THE DEVIL.

	1st year.	2d year.	3d year.
Lection.....	Eph. vi. 10–19	Job i.	John viii. 34–45
Text.....	1 Pet. v. 8 & 9 to "faith."	Ps. xci. 13	1 John iii. 8

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly" *to* "please God to call me."

§ 1. The Devil our Enemy.

What was promised in your name at baptism?

What is meant by renouncing?

It means determining to have nothing more to do with a person or thing.

What is the first thing you must renounce?

Is the devil a person?

Yes; he is plainly revealed to us in Holy Scripture as a person, just as God or Christ is a person.

Who is the devil?

Matt. xii. 24, 26.

Was the devil always wicked?

2 Pet. ii. 4; Jude 6; Rev. xii. 7, 8, 9.

How came he to be cast out of heaven?

Because he rebelled against God.

What name has he to remind us that he hates us?

The name of Satan, which means *the* enemy or adversary (Matt. xiii. 25, 28, 39).

What will happen to us if we yield to him?

Matt. xxv. 41.

§ 2. The Devil our Tempter.

How does Satan show his hatred of men?
He shows his hatred by tempting them to sin against God, their best friend.
What is the first temptation that Satan usually brings against us?
Lying, and especially lying about God (John viii. 44).
How does he lie about God?
Chiefly by telling us that God has not forbidden what we wish to do, and that, at any rate, He is too good to punish us.
Whom did he first tempt thus?
Gen. iii. 1–6.
What does the devil tempt us to do?
He tempts us to do his own works.
What are the works of the devil?
1 John iii. 8.
What are more particularly the works of the devil?
Unbelief, falsehood, hatred, murder, pride, envy, and the tempting of others to sin (John viii. 44; 1 Tim. iii. 6; James iii. 14, 15; Gen. iii. 1–6; 1 Chron. xxi. 1; John xiii. 2).

§ 3. How to Overcome the Devil.

Is Satan all-powerful?
James iv. 7.
What does this passage mean?

Who thus resisted Satan?
Matt. iv. 1–12.
What do we learn from this temptation of Christ?
We learn that it is no sin to be tempted if we do not yield.
What besides do we learn from it?
Heb. ii. 18.
How must we resist Satan?
We must resist him as our Lord did, by the knowledge of God's will derived from Holy Scripture.
How does S. Paul describe this weapon against Satan?
Eph. vi. 17.

With what shield does S. Paul tell us we must resist the devil?

Eph. vi. 16.

(Septuagesima is a Latin word which means Seventieth. This Sunday is so called because it is now about seventy days before Easter).

Sexagesima Sunday.

RENOUNCING THE WORLD.

	1st year.	2d year.	3d year.
Lection.....	Luke xii. 15-22	Num. xxii. 1-22	Matt. xvi. 21 to end
Text.....	1 John ii. 15	Prov. xxx. 8	1 John ii. 17

PORTION OF CHURCH CATECHISM.

From "My good child" *to* "Amen, so be it."

§ 1. The Pomps and Vanity of the World.

What is the second thing which you renounced in your baptism?

Was the world wicked as God made it?

Gen. i. 31.

What has made it wicked?

The sins of men.

What is the world to you?

The people among whom I live are my world.

Because something is done by a great many people, is that a sure sign that it is right?

Ex. xxiii. 2.

What are pomps of the world?

Outward show and grandeur; things which gratify pride or love of distinction.

When are we overcome by the world?

When we are continually thinking about dress, or how we may become richer or more honourable.

When besides?

When we allow ridicule to turn us from duty (for

instance, from saying our prayers, or going to church, or refusing to join in bad or irreverent talk).

What is it to truly renounce the world?

To seek God's glory in preference to worldly pleasures or advantages.

What besides?

To look for the approval of our actions to God alone (Ps. lvi. 11).

What besides?

To choose as far as we can for our companions those only who "fear God and keep His commandments."

§ 2. The Danger of Riches and Honours.

To what does our Lord compare the "cares and riches and pleasures" of the world?

Luke viii. 14.

Is it sinful to have riches and honours?

No; riches and honours are not wrong in themselves.

How, then, are we to regard them?

We are to regard them as dangerous to the soul.

Why are they dangerous?

Because they tend to make us satisfied with this world.

Why besides?

Because they tend to puff us up with pride, and to make us think much of ourselves, and to become selfish.

Can a poor man be overcome by the world?

Yes; if he allows his desire for riches, or the good opinion of worldly friends, to make him forget God.

§ 3. Our Lord's Remedy for Worldliness.

For both poor and rich, what is the great remedy our Lord lays down against worldliness?

Luke xii. 33.

What is the ordinary way which the Church has provided for exercising this duty?

The offertory in divine service.

Why is this the best way?
Because giving is an act of worship which ought always to be made with prayer (Acts x. 4).
What is it that makes our gifts acceptable?
Being done for Christ's sake.
What does God say of those who refuse to give Him a rightful share of their income?
Mal. iii. 8.
What does our Lord say about one who loves the world?
Luke xii. 20.
How are we to overcome the world?
1 John v. 5.
If we believe in Jesus Christ heartily what will we do?
Col. iii. 2.

(Sexagesima is a Latin word which means Sixtieth. It is now about sixty days before Easter.)

Quinquagesima Sunday.

RENOUNCING THE FLESH.

	1st year.	2d year.	3d year.
Lection.....	Matt. vi. 1-19	Gen. xxv. 27 to end	Mark ix. 14-30
Text.....	Gal. vi. 7, 8	Ps. li. 10	Rom. iii. 13

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" *to the end.*

§ 1. Lusts of the Flesh.

What is the third thing you renounced in your baptism?

What are lusts?
Desires.
What do you mean by "the flesh"?
I mean my sinful nature.
Why is your sinful nature called "the flesh"?
Because sin has so much to do with the body.
Are all desires of the body sinful?
No; our desires are only sinful when we gratify them contrary to God's law.

Give some examples of natural or innocent desires.
Hunger, thirst, and sleep.
When do these become sinful?
They become sinful when we eat or drink or sleep to excess.
What do we call the sin of wasting our time in sleep or idleness?
The sin of sloth.
What do we call the sin of eating to excess?
Gluttony.
What is the excessive use of strong drink?
The sin of drunkenness.
How does Holy Scripture speak of drunkards especially?
It classes drunkards with "idolaters," "adulterers," and "thieves," and warns us that such shall not "inherit the kingdom of God" (1 Cor. vi. 10).
Are outward acts the only lusts of the flesh which we renounce?
No; our Lord tells us that the inward thought of evil or the unclean desire are just as sinful as outward acts (Matt. v. 21, 22, 27, 28).

§ 2. The Harvest of Death.

What does S. Peter say about "fleshly lusts"?
1 Pet. ii. 11.
What does he mean by this?
He means that the lusts of the flesh crush out and at last destroy the life of our higher spiritual nature, so that we cease to have any desire for holy things.
If we live after the flesh what must become of us?
"Ye shall die," that is, die eternally (Rom. viii. 13). (Example of Dives, Luke xvi. 19.)
If we sow to the flesh what harvest are we sure to reap?
Gal. vi. 8.

§ 3. Lent.

Is it an easy thing to overcome the lusts of the flesh?
No; it is a most difficult thing, and one that requires constant and determined effort.
Can we do this work in our own strength?
No; we can only do it by "the grace of our Lord Jesus Christ" through the Holy Spirit.

How do we obtain this needful grace or help?

We obtain the grace of our Lord Jesus Christ by using the means of grace, especially earnest prayer, Confirmation, and the Holy Eucharist.

What other special means must we use if we would hope for success?

We must do as even such a great saint as S. Paul tells us he did, namely, subdue the body "and bring it into subjection" by self-denial and fasting (1 Cor. ix. 27).

What great opportunity for self-denial and fasting does the Church afford us?

Lent.

When does Lent begin?

On Ash-Wednesday.

Why is it called Ash-Wednesday?

From the custom of penitents in old time sprinkling ashes on their heads in sign of sorrow for sin.

What other days of fasting and abstinence has the Church appointed?

(See Table in Prayer-Book.)

Does our Lord expect us to fast?

Yes; He says "When ye fast," just as He says "When ye pray" (Matt. vi. 7, 16).

Does fasting or abstinence consist in not eating certain kinds of food, such as flesh meat?

No; it consists rather in denying our tastes, and going without things we like, and eating less.

For what purpose are we to fast?

That we may bring our bodies into subjection to our souls (1 Cor. ix. 27).

Are children required to fast?

Not from necessary food, but they can deny themselves in many ways for Christ's sake.

Who is our great example of fasting?

Matt. iv. 2.

(Quinquagesima is a Latin word which means Fiftieth. It is now the fiftieth day before Easter.)

NOTE.—The Second and Third Promises in Baptism will be considered under "The Faith" and "The Ten Commandments."

First Sunday in Lent.

THE CHRISTIAN RESOLVE, AND CONFIRMATION.

	1st year.	2d year.	3d year.
Lection.....	Matt. viii. 18-28	Gen. xxviii. 16 to end	Luke xiv. 25-34
Text.....	Mark viii. 34	Ps. lxxi. 14	Phil. iv. 13

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. "Yes, Verily."

"Dost thou not think," etc.?

"Yes, verily," etc.

What is the meaning of "verily"?

Truly, indeed.

What then are you bound to believe?

All the articles of the Christian faith.

What are you bound to do?

To renounce the devil, the world and the flesh, and to keep God's holy will and commandments.

Would you have been equally bound to believe and to do these things if no promises had been made for you or by you?

Certainly; my duty would have been the same.

Can you give any instance of this in ordinary matters?

A child is bound to obey its parents although it has made no promises to do so. A citizen is bound to obey the laws of his country although he has never taken any oath of allegiance.

§ 2. "By God's Help."

Can you keep your promises and so "endure to the end" by your own power?

No; without God's help I can do nothing good. I say, "*By God's help*, so I will."

Through Whom must this help come?

Through our Lord Jesus Christ, using the means of grace, prayer, the Sacraments, etc.

Is there any holy ordinance in which you will specially renew your promises and seek God's help to perform them?

Yes; in Confirmation.

Is this ordinance called Confirmation because you then confirm your baptismal vows?

No; because in that case I would say, "I am going to *confirm*." (In the first form of the present office the expression used in regard to the vows was "ratify and confess" instead of "ratify and confirm.")

What do you say?

"I am going to *be* confirmed."

What is it to be confirmed?

To be made strong or firm.

Who is it that makes you firm or confirms you?

God the Holy Ghost.

What is the outward part or sign in Confirmation?

The laying on of hands.

By whom?

By the Bishop.

§ 3. Confirmation an Ordinance of God.

Is Confirmation only a form ordained by man?

No; it is a holy ordinance ordained by God as a means of bestowing His Holy Spirit upon us.

How do you know this?

I know it because I find several accounts of Confirmation in the Holy Scriptures.

Where is the first account of Confirmation?

In Acts viii. 14–20, where we read that the Apostles S. Peter and S. John administered it.

What does Holy Scripture tell us they did?

They prayed and laid their hands on certain baptized persons.

What are we told followed upon this?

Verse 17.

By whom had these persons been baptized?

By Philip, one of the seven deacons (Acts vi. 5).

Why, then, did not Philip confirm them?

Because the power to confirm appears to have been given by God only to Apostles, that is, Bishops.

When did the first recorded Confirmation service take place?

A few months after our Lord's Ascension.

Is it likely that the Apostles would have set up a new ordinance as necessary for Christians unless it were one of Christ's "commandments"?

No; it is very unlikely.

§ 4. What is required for Confirmation.

What is required of persons to be confirmed?
First they must be baptized.
What baptized persons are confirmed?
Those who can say the Creed, the Lord's Prayer, and the Ten Commandments, and who understand their Christian duty, as it is taught them in the Church Catechism.
Is it enough to have the mind prepared?
No; the chief preparation must be that of the heart.
How, then, must you come to Confirmation?
I must come with humility, knowing how much I need God's help.
How besides?
I must have a sincere desire to receive what God offers me in that holy ordinance.
What is that?
His Holy Spirit.
How, then, must you prepare for Confirmation?
By earnest and constant prayer.

(Lent is a time of fasting and self-denial in preparation for Easter. It numbers forty days, not counting Sundays, which are always feasts. It is kept in remembrance of our Lord's fast of forty days in the wilderness. Lent is an old Saxon word and means springtime. The first Sunday in Lent is also called Quadragesima or Fortieth.)

Second Sunday in Lent.

CONFIRMATION (*Continued*).

	1st year.	2d year.	3d year.
Lection.....	Acts viii. 5-25	Judges vii. 1-9	Acts xix. 1-8
Text.....	Heb. vi. 1, 2	Ps. li. 12	Eph. iv. 30

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. Confirmation Administered by S. Paul.

What is the first Confirmation service that we read of in the New Testament?

Acts viii. 5–25.

Do we find any other Apostle confirming?

Acts xix. 1–8.

Upon whom do we read that he laid his hands?

Before confirming them, what did the Apostle first do?

How does S. Paul speak here of Confirmation?

He speaks of it as the receiving of the Holy Ghost: "Have ye received the Holy Ghost?"

Was any outward sign given that these persons did receive the Holy Ghost in Confirmation?

Yes; "they spake with tongues," that is, in languages which they had not learned.

Into how many classes may the gifts of the Holy Spirit be divided?

Into two classes, extraordinary gifts and ordinary gifts.

What are those which we call extraordinary?

Such gifts as the power to work miracles, or to speak foreign tongues without learning them.

What are the only gifts that help the person who receives them?

The ordinary gifts; those which enable him to live a holy life.

Which then are the most important?

The ordinary gifts, by far. We may be saved without miracles, but we cannot be saved without faith and love.

Are the extraordinary gifts bestowed now in Confirmation?

Why then are persons still confirmed?

That they may receive the ordinary gifts which are always necessary.

§ 2. Confirmation, a Principle or Foundation Truth of Christ's Doctrine.

Is Confirmation declared in Holy Scripture to be an ordinance of Christ meant for all believers?

Yes; this is plainly taught in Heb. vi. 1, 2.

What does the Apostle mean there by "principles of the doctrine of Christ"?

The first things of the Christian religion; the first and simplest truths of Christ's teaching (as the principles of geography or grammar or arithmetic).

What other figure does he employ concerning these first truths?

He calls them "foundation" truths, that is, truths upon which, as upon the lowest stones of a house, all the rest is built.

How many of these "principles" or "foundation" truths does he name?

What are they?

For whom is this "laying on of hands" meant?

It is evidently meant for all.

How do you know this?

Because the Apostle is speaking of "foundation" truths which concern everyone.

What then must this laying on of hands mean?

It must mean that which we saw S. Peter, S. John, and S. Paul giving in Samaria and in Ephesus.

To whom did they give it?

Apparently to all baptized Christians.

Is there any other laying on of hands known in the Christian Church as an ordinance of Christ?

Yes; laying on of hands in the ordination of Bishops, Priests, and Deacons.

Could this be the laying on of hands meant by S. Paul in this passage?

It could not.

Why?

Because ordination is only given to a few Christians, who are thus consecrated to the ministry, whereas that mentioned by S. Paul in Heb. vi. is for all Christians.

What follows?

It follows that this laying on of hands must mean that ordinance which we know to have existed in the Church everywhere from the beginning, and which is commonly called Confirmation.

§ 3. Preparation for Confirmation.

Judging by the teaching of Holy Scripture what is the chief thing we are to think of in coming to Confirmation—what we do, or what God does for us?

What God does for us. (It is not that *we* confirm our vows, but that God confirms *us*.)

What does God do for us in this holy ordinance?

He gives us His Holy Spirit.

Does God give His Holy Spirit only in Confirmation?

No; our Lord tells us He will give His Holy Spirit in answer to prayer (Luke xi. 13), and it is by the Holy Spirit we are baptized into the Church (1 Cor. xii. 13).

What then is the purpose of Confirmation?

Holy Scripture plainly teaches us that it is an ordinance of Christ whereby in a special way our prayers for the Holy Spirit are to be answered.

Have we any right to expect the grace of the Holy Spirit if we refuse Confirmation?

No; for in such a case we should be disobeying God and despising His ordinance.

Is there any special fitness in our receiving the renewed gift of the Holy Ghost at the time when most persons are confirmed?

Yes; because it is a time when temptations are increasing about us, and we need more grace to overcome them.

What then are we to expect in coming to Confirmation?

We are to expect that God will do to us as He did to the early Christians in Samaria and Ephesus, upon whom the Apostles laid their hands.

What is that?

That He will give us the "manifold grace" of His Holy Spirit to supply our many needs, and to strengthen us against the attacks of the world, the flesh and the Devil.

Are we to expect Confirmation to work in us any sudden change?

No; the change must depend on our *use* of God's gift afterwards (Phil. ii. 12, 13).

Can we expect God's blessing in Confirmation if we stop there and fail to become regular communicants?

No; we are bidden to "quench not the Spirit."

whereby we are "sealed," and we are in danger of quenching His grace if we slight or neglect that holy Sacrament.

Can we say that we are fit to come to Confirmation and yet not fit to come to Holy Communion?

No; that would be to say we are fit to receive God the Holy Ghost into our hearts, but not fit to receive God the Son. If we are not prepared for Holy Communion, we are not prepared for Confirmation.

If we have a right faith in God's promised gift in Confirmation, what will we do?

We will prepare for it with very great care, examining our life, confessing our sins, and praying God to make us fitting temples for His Holy Spirit.

PRAYERS TO BE USED BEFORE CONFIRMATION.

I YIELD Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate me in baptism with Thy Holy Spirit, to receive me for Thine own child by adoption, and to incorporate me into Thy Holy Church. Help me, I humbly beseech Thee, now that I am preparing to draw near to Thee in Confirmation. For the merits of Thy dear Son cleanse me from all the sins and offences of my life past, and give me a true sorrow for them. Teach me to know how sinful and weak I am, and grant that when the hands of Thy servant, the Bishop, are laid upon me, I may indeed be confirmed and strengthened with Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill me, O Lord, with the spirit of Thy holy fear, now and forever. Amen.

O GOD, by Whose merciful Providence the Holy Church continueth to observe the laying on of hands, we beseech Thee to be with Thy servant, our Bishop, when, after the example of Thy Holy Apostles, he shall administer in this place the Holy Rite of Confirmation. Grant me, I beseech Thee, Thy Heavenly grace, that I may partake of it with an undefiled body, a watchful mind, and a pure heart; that being strengthened with might by Thy Spirit in the inner man, I may never be ashamed to confess the faith of Christ crucified, but manfully fight under His banner against sin, the world, and the devil, and continue His faithful soldier unto my life's end: through the same Jesus Christ our Lord. Amen. (*Altered and adapted from a prayer by Bishop G. W. Doane.*)

Third Sunday in Lent.

THE CHRISTIAN FAITH.

	1st year.	2d year.	3d year.
Lection.....	Mk. viii. 27 to end	1 Sam. xvii. 32-52	John iii. 14-22
Text.....	Mark viii. 38	1 Sam. xvii. 45	John iii. 16

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly" *to* "please God to call me."

§ 1. Necessity of a Right Belief.

What was the second thing promised in your name at your baptism?

Is this belief required in the Ten Commandments?

Yes; the first requires us to believe in the one true God, which we can only do by believing in Him as Christ has revealed Him (Luke x. 22).

Is a right faith or belief a very important thing?

Mark xvi. 16.

Why is a right belief so important?

Because our Lord tells us it is.

Can you give another reason?

Because the man who does not believe aright cannot live aright.

§ 2. Necessity of a Whole Belief.

Is it enough to pick out certain things in the Bible for ourselves and make them our Creed?

No; we could not of ourselves tell what was most important.

What does Holy Scripture call the sin of picking and choosing one's own Creed?

Heresy (literally, a choosing; 1 Cor. xi. 19; Gal. v. 20).

Does the Church teach us to pray against this sin?

Yes; in the Litany we pray God to deliver us from it as from a great evil.

In what forms do we possess the Creed?
We possess it in three forms, the Apostles', the Nicene, and the Athanasian.
When was the Nicene Creed composed?
At the Council of Nice in A.D. 325.
Does the Nicene or the Athanasian Creed contain anything different from the Apostles' Creed?
No; they are merely an enlargement or explanation of that Creed as it had always been held in the Church.
Why was this enlargement necessary?
Because some heretics had tried to put a new meaning on certain articles of the older Creed.
What is the simplest form of the Creed?
Acts viii. 37.
Does this mean as much as the Apostles' or Nicene or Athanasian Creed?
Yes; because if we believe in Jesus Christ aright we must believe in all that He taught and did and ordained.

§ 3. The Creed and the Scriptures.

From whom do we get the Creed?
From the Church.
From whom do we get the Bible? From the Church.
What then is the Creed?
It is the sum and substance of the Bible in a very few words easily remembered.
Has the Church always taught the Gospel in this way?
Yes; from the very beginning she has had a "form of sound words," which she has required her children to "hold fast" (2 Tim. i. 13).
Was this a necessity?
Yes; because for the first seventy years of the Church's history the New Testament was not fully written; and for 1,400 years, that is, until the invention of printing, it was impossible to put the Scriptures into the hands of all.
What then is the purpose for which Scripture was written?
To prove "the certainty of those things wherein" Christians had been already "instructed" by the Creed (Luke i. 4).

Why does the Church now order the constant recitation of the Creed in her public services?

Because such recitation is a declaration of the whole Gospel, and thus guards the people against heresy and unbelief.

In what other way does the Church preach the Gospel as taught in the Creed?

By her system of festivals and fasts called the Christian Year, wherein the great truths of the Creed are specially brought to mind on certain days.

What is this summary of necessary things called in Holy Scripture?

"The Faith" (Eph. iv. 5, 13; Jude 3).

§ 4. "With all Thine Heart."

Is it enough merely to say the articles of the Faith?

No; we must believe them with all our hearts.

Would it be enough to believe the Faith in our hearts without openly confessing it?

No; we must confess it.

What does our Lord say of him who is ashamed to confess Him before men?

Mark viii. 38.

What besides must we do?

We must "earnestly contend for the faith which was once (for all) delivered unto the saints" (Jude 3).

What besides?

Jas. ii. 17.

Fourth Sunday in Lent.

GOD THE FATHER ALMIGHTY.

	1st year.	2d year.	3d year.
Lection.....	John xiv. 1-15	Gen. i. and ii. to 4	Heb. i.
Text.....	John xiv. 6	Ex. iii. 14	John xiv. 9

PORTION OF CHURCH CATECHISM.

From "My good child," *to* "Amen, so be it."

§ 1. God the Father.

In Whom do we first declare our belief in the Creed?

Whom is God the Father of?
He is first and from all eternity the Father of His only begotten Son, Jesus Christ.
How is God the Father of His Son, Jesus Christ?
He is His Father by nature.
What does that mean?
It means that the Father and the Son have the same nature; both are God.
Did God the Father exist from all eternity by Himself alone?
No; from all eternity He has had a Son as the object of His love, His "beloved Son," Jesus Christ.
Whom besides is God the Father of?
He is the Father of angels and men.
Have angels and men existed from all eternity?
No; God made them.
How, then, is God the Father of angels and men?
By Creation.
Whom besides is God the Father of?
He is in a special and peculiar way the Father of Christians: "Our Father."

§ 2. Almighty.

What next do we believe concerning God?

What is meant by this?
That He is able to do all things.
In what way has God shown us that He is Almighty?
By making heaven and earth.
How did God make heaven and earth?
By creating them out of nothing.
Have heaven and earth not existed always?
No; God made them.
How then should this earth with all its wonders and beauty appear to us?
It should appear to us as a standing miracle, and a perpetual witness of God's Almighty power.

What does the Nicene creed add to this article of the Apostles' creed?

What is meant here by "things invisible"?

Things unseen, as the angels, and the heavenly or supernatural world.

Does the Christian faith oblige us to believe that God made the visible things of the world in any particular way or within any particular number of years?

No; all that Scripture or the Creed requires us to believe is that God made all things. *How* He made them the Christian faith does not tell.

How besides does God exercise His Almighty power?

By His providence; He preserves all things which He has made at every moment, and He watches over all His creatures.

How besides is God Almighty?

By seeing and knowing all things. God sees my secret actions; God hears all my words; God knows all my thoughts (Ps. cxxxix).

§ 3. The Father and the Son.

Did God the Father make heaven and earth directly?

No; He made all things by His Son.

What proof have we of this in Scripture?

John i. 1, 3.

How alone can we know God to be our Father?

Only by His Son.

In what words does our Lord teach us that it is only by Himself that we can know His Father?

Matt. xi. 27.

Can we have God for our Father and yet not believe in His Son Jesus Christ?

1 John ii. 23.

If, then, we would have God for our Father what must we do?

John v. 23; xvi. 23.

(This Sunday is sometimes called Mid-Lent Sunday; also Refreshment Sunday on account of the Gospel for the day.)

Fifth Sunday in Lent.

JESUS CHRIST, HIS ONLY SON, OUR LORD.

	1st year.	2d year.	3d year.
Lection.....	Luke xx. 9–17	Gen. xxxvii. 1–23	Luke xv. 1–8
Text	Matt. i. 21	Is. xxxv. 4	Acts iv. 12

PORTION OF CHURCH CATECHISM.

From "How many Sacraments," *to the end.*

§ 1. The Name of Jesus.

In whom do you believe besides God the Father?

What is our Lord's name?
(See lesson for First Sunday in Advent, § 2.)
When was this name given to Him?
Luke ii. 21.
By whose command was it given?
Luke i. 26–32.
What is the meaning of Jesus?
Saviour, or Jehovah shall save.
What reason did the archangel give for this name?
Matt. i. 21.
Will Jesus save us in our sins?
No; He will only save us *from* them.
How does He save us?
He saves us from the guilt of our sins by dying for us on the cross.
How does He save us from the power of our sins?
By *giving* us power to put away our sins and to live holy and pure lives (Rom. v. 10).
How besides will Christ save us?
He will save us from eternal punishment hereafter, and will bring us in body and soul to Heaven.
Is the name of Jesus, then, a name of great honour?
Phil. ii. 9; Acts iv. 12.
How then should we honour that holy name?
Inwardly, by ever pleading this name in our prayers.

How besides?

Outwardly, by some sign of reverence, as bowing the head or knee when we use it or hear it used.

§ 2. God's Only Son.

Why is the Lord Jesus called the only *Son of God?*

Because no man or angel is a Son of God such as He is.

How are we *the sons of God?*

By adoption; we are taken into a family to which we did not at one time belong.

How is our Lord the Son of God?

He is God's Son by nature.

How is that?

As a man is the actual son of his father.

If our Lord is in this highest sense the Son of God what must He be besides?

He must Himself be God.

Why?

Because a son has always the same nature as his father.

How is this expressed in the Nicene creed?

"Being of one substance with the Father."

§ 3. Our Lord.

What besides do we confess concerning Jesus Christ?

That He is our Lord.

What is meant by Lord?

Jehovah, God.

How does the Nicene creed declare the true Godhead of the Lord Jesus?

What is the meaning of "Very God"?

True God; God indeed.

Do we merely confess that Jesus Christ is Lord or God?

No; we confess that He is "*our* Lord."

What do we mean by that?

That He is our Divine Master and King.

Has Christ called Himself our Lord?

John xiii. 13.

How does He warn us against taking His name on our lips and yet not obeying Him in our lives?

Luke vi. 46.

[This Sunday is also called Passion Sunday, because our Lord now begins "to go up" to Jerusalem and to enter the dark shadow of His Suffering or Passion (Luke xviii. 31).]

The Sunday next before Easter.

SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED.

	1st year.	2d year.	3d year.
Lection	Mark xv. 1–40	Gen. xxxvii. 28 to end	Luke xxiii. 1–48
Text.....	John x. 11	Is. liii. 5.	John i. 29

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. Our Lord's Passion.

What is the meaning of Passion as applied to our Lord?
Suffering. It has the same root meaning as "patience."

What was our Lord called in prophecy on account of His sufferings?
Is. liii. 3.

When did His sufferings begin?
As soon as He was born into the world.

What was His lot in life?
One of poverty.

How old was our Lord when He entered upon His ministry?
Luke iii. 23.

What suffering did our Lord endure at the beginning of His ministry?
Matt. iv. 1–12.

How was He afterwards received at His old home in Nazareth?
Luke iv. 29.

What did He say of Himself while He went about Galilee?
Matt. viii. 20.

What did He suffer from one of His Apostles?
Matt. xxvi. 14, 15, 16.

What did He suffer from all His Apostles?
Mark xiv. 50.
Before whom was He first taken?
John xviii. 13.
To whom did Annas send Him?
John xviii. 24.
(Annas seems to have been the lawful high priest, though the Romans had displaced him in favour of his son-in-law Caiaphas.)
What insults did He suffer in the hall of Caiaphas?
John xviii. 22; Matt. xxvi. 67, 68.
Before whom was He now taken?
John xviii. 28, 29.
To whom did Pilate send Him?
To Herod, the Governor of Galilee, the son of Herod the Great (Luke xxiii. 7).
To whom was He sent finally?
Back to Pilate.
What did He suffer by command of Pilate?
John xix. 1.
What did He suffer from the soldiers?
John xix. 2, 3.

§ 2. The Crucifixion.

What was the final suffering of Jesus?
"They crucified Him," nailed Him to two crossed pieces of timber with nails driven through His hands and feet.
Was this meant to be a most painful punishment?
Yes; the most painful that could well be invented.
Was this pain the chief part of what our Lord suffered on the cross?
No; His soul suffered much more.
What words of His on the cross told the anguish of His soul?
Ps. xxii. 1; Matt. xxvii. 46.
Has anyone ever suffered such scorn and agony?
No; for no one ever deserved such honour.
Has anyone ever suffered such ingratitude?
No; for no one ever showed such love.

§ 3. Types and Prophecies.

Were our Lord's sufferings under Pilate foretold?
Yes; even in many minute particulars they were foretold many hundred years before.

By whom especially were His sufferings foretold?
By David in Ps. xxii.; by Isaiah, l. and liii.; and by Daniel, ix. 26.
What kind of death is described in Ps. xxii.?
A death by crucifixion.
How do we know this?
Because the "bones out of joint," the "tongue cleaving to the gums" in thirst, the "piercing" of the "hands and feet," besides other particulars, can only be endured together in crucifixion.
What ancient type was alone capable of being fulfilled in the "lifting up" of our Lord, that is, on a cross?
John iii. 14; Num. xxi. 9.

§ 4. The Purpose of Christ's Death.

What was the chief purpose of Christ's death as taught us by our Lord Himself?
Matt. xxvi. 28.
What did Isaiah write concerning His sufferings and death?
Is. liii. 5.
Was there any other purpose for which He could suffer?
No; for He had never sinned, and was the beloved Son of God.
How must we show our gratitude for such love?
By loving Him who died for us.
How must we show this love?
John xiv. 15.
What commandment especially are we bound to keep in commemoration of His death?
Luke xxii. 19.

THE DAYS OF HOLY WEEK.

This week is called Holy Week because it is the week of our Lord's great suffering and death. It should be kept with quietness and much prayer.

SUNDAY.—This day is commonly called Palm Sunday, because it was on it that our Lord made His triumphal entry into Jerusalem, and the people strewed branches of palm trees in His way (John xii. 12–20).

MONDAY.—Jesus curses the barren fig-tree; drives the buyers and sellers out of the Temple. The Chief Priests and Scribes take counsel against Him (Mark xi. 12–20).

TUESDAY.—Jesus teaches in the Temple; answers the ques-

tions of His enemies; speaks many parables; denounces woe on the Scribes and Pharisees; foretells the destruction of Jerusalem (Mark xi. 20 to end, xii. xiii.).

WEDNESDAY.—Jesus foretells His betrayal. The Chief Priests agree with Judas for thirty pieces of silver (Luke xxii. 1–7).

MAUNDY-THURSDAY.—The Last Supper. Jesus washes the Disciples' feet; gives the sop to Judas, and warns Peter. He institutes the Sacrament of the Holy Communion (Matt. xxvi. 17–31). He comforts the Disciples, promising the Holy Ghost. He prays to His Father (John xiv.–xvii.). In the Garden of Gethsemane He is in an agony; His bloody sweat. Judas betrays Him with a kiss. He is taken; forsaken by all the Disciples; led before the High Priest; denied by Peter; condemned to death (Matt. xxvi. 48 to end).

This day is called Maundy-Thursday because our Lord then gave His great *mandates* or *commandments* that His Disciples should love one another as He had loved them, and that they should "do this" (that is, celebrate the Holy Eucharist) in remembrance of Him (John xiii. 34 and Luke xxii. 19).

GOOD FRIDAY.—6 A.M.)—Jesus is brought before Pilate and examined; sent to Herod, mocked, arrayed in a "gorgeous" or shining robe and sent back to Pilate (Luke xxiii. 11); Barabbas is preferred before Him. The scourging; the purple or "scarlet" robe; the crown of thorns; the reed; the spitting, smiting, and mockery. He is given over to death, and led to crucifixion bearing the cross (Matt. xxvii. 1–34).

(9 A.M.)—Jesus is crucified between two thieves. The soldiers part His garments and cast lots. He is reviled. The penitent thief. The seven sayings on the cross. They give Him vinegar and gall.

(12 noon.)—The sun is darkened.

(3 P.M.)—Jesus dies. The veil of the Temple is rent in twain. The graves are opened. His side is pierced. Blood and water flow from it (Luke xxiii. 33–50; John xix. 31–38).

Joseph and Nicodemus take His body from the cross, and lay it in a new tomb (Matt. xxvii. 57–61).

SATURDAY—EASTER EVEN.—The rest of the Sabbath; the guard of soldiers; the Lord's body lies in the sepulchre; His soul is with the departed (Luke xxiii. 50 to end; 1 Peter iii. 18, 19).

Thus the Church would have us follow Him day by day throughout this Holy Week, that being made like Him in life we may also be "buried with Him; and that through the grave and gate of death, we may pass to our joyful resurrection" (Collect for Easter-Even).

Easter-Day.

THE THIRD DAY HE ROSE FROM THE DEAD.

	1st year.	2d year.	3d year.
Lection... ...	John xx. 1-19	Ex. xii. 1-15	Mark xvi. 1-15
Text.....	1 Cor. xv. 20, 21	Ps. cxviii. 23, 24	John xi. 25

§ 1. Our Lord's Resurrection.

What do you profess that you believe concerning the Lord Jesus, after His burial and descent into hell?

What promise had Christ given concerning Himself?
Mark ix. 31.

At what time in the day did our Lord arise?
Mark xvi. 2, 9.

Who first found the stone rolled away and the sepulchre empty?
Mark xvi. 1–5.

To whom did our Lord first show Himself?
Mark xvi. 9.

Did the Lord Jesus show Himself to all the people?
Acts x. 41.

What was the chief fact to which the Apostles were chosen to bear witness?
John xv. 27; Acts i. 22.

Why was it necessary to have "chosen witnesses" of His Resurrection?
Because only those who knew Him well in life could be sure that the person Who rose was the same person Who died.

§ 2. Easter.

On what day of the year did our Lord rise from the dead?

How long has the feast of Easter been kept in the Church?
Probably from the very beginning (1 Cor. v. 7, 8).

On what day of the week did our Lord rise?
On the first day, that is, the Lord's Day or Sunday, which is therefore a weekly Easter.

Why has the Church always kept Easter Day?
In order that it might bear continual witness to our Lord's Resurrection.

How does it bear witness that Christ rose from the dead?
Because it has been kept by the whole Church from the beginning, and if Christ had not really risen it would have been impossible to persuade men to keep it.

Why was our Lord's Resurrection so important?
Because it was the crowning proof that Jesus was indeed the Son of God.

What besides does Christ's Resurrection prove?
It proves that Christ can give us both pardon for sin and power to forsake sin.

Is there great reason then for our rejoicing on Easter Day?
Yes; because it is the day on which Christ conquered death, and if we are only faithful to Him we have nothing to fear.

§ 3. The Three Great Feasts of God's Ancient Church.

Did God employ this method of yearly festivals to teach His ancient Church the great facts of their Religion?
Yes; He commanded them to keep three great festivals every year just as *we* do (Ex. xxiii. 14–17).

What were they?
The Feast of Tabernacles, early in the winter.
The Feast of the Passover or of Unleavened Bread, in the spring.
The Feast of Pentecost, fifty days afterwards.

What have we corresponding to these?
Christmas, Easter, and Whitsun-Day.

To which does Easter correspond?
To the Passover.

When did Christ rise from the dead?
During the feast of the Passover.

§ 4. The Passover.

What great events did the Passover commemorate?
It commemorated two events in the history of God's chosen people.

What were they?

The first was their deliverance from the destroying angel who went forth to destroy the first-born of the Egyptians (Ex. xii. 12).

How were the Israelites delivered from this angel of death?

Ex. xii. 7, 13.

What other event did the Passover commemorate?

The escape of the people on that same night from the bondage of Egypt and their miraculous passage through the Red Sea a few days later (Ex. xiv.).

Has Christ by His Death and Resurrection done anything like this for us?

Yes; but something very much greater.

What has He done for us?

He has delivered us from eternal death and from the bondage of sin (John i. 29).

What reason then have we for keeping Easter?

We have greater reason than the Jews had for keeping the Passover.

First Sunday after Easter.

THE RESURRECTION OF DEAD SOULS.

	1st year.	2d year.	3d year.
Lection.....	John xi. 19–45	Ex. xiv. 13 to end	Luke vii. 11–17
Text.....	Col. iii. 1	Ps. lvi. 13	Rom. vi. 11

PORTION OF CHURCH CATECHISM.

From "You said that your" *to* "anything that is his."

§ 1. The First Resurrection.

How many resurrections does our Lord speak of?

Two; the resurrection of dead souls and the resurrection of dead bodies.

Who is the source of life in both these resurrections?

Christ the Second Adam, the new head of our race.

What is the state of our souls without Christ?
They are in a state of death.
Why is this state called a death?
Because in it our souls are powerless and helpless like a dead body.
If then Christ saves us from this death, how might we expect Him to speak of His act?
As a resurrection.
Does this resurrection or passage "from death unto life" take place in this world?
Yes; Christ tells us it does.
What are His words?
John v. 25.
To what dead does our Lord here refer?
To those "dead in trespasses and sins;" to dead souls.
Does our Lord speak here of the resurrection of the body also?
Yes; He says that "the hour is coming, in the which all that are *in the graves* shall hear His voice, and shall come forth" (John v. 28, 29).
What name seems to be given to the resurrection of dead souls in the book of Revelation?
Rev. xx. 5, 6.

§ 2. Regeneration or the New Birth.

By what other name does our Lord speak of this resurrection of the soul?
John iii. 5.
Why does He speak of it as a new birth?
Because a birth is a kind of resurrection from the dead. It is the giving of life to one who was, as it were, dead.

§ 3. Christ our Life.

Who alone can restore to life a soul dead in sin?
Our Lord Jesus Christ.
How do we know this?
John xi. 25.
How has He proved these words to be true?
By His own Resurrection from the dead.
Who is the source of all life?
Ps. xxxvi. 9.

What then did the Resurrection prove?
That Christ was God.

§ 4. How Christ Gives us Life.

With what does our Lord connect the giving of life to a soul?
John vi 47.
With what besides does He connect it?
John iii. 5.
Does our Lord connect this giving of life with anything else?
Yes; with receiving the Holy Communion.
What does He say?
John vi. 54.
But have we this life if we do not believe in Christ?
No, assuredly; unless we believe that Christ rose from the dead we have no hope in Him, and no life from Him.
If we are really "risen with Christ" what will we do?
We will forsake our sins and try with all our hearts to obey Christ.

Second Sunday after Easter.

THE RESURRECTION OF THE BODY.

	1st year.	2d year.	3d year.
Lection.....	1 Cor. xv. 35-50	Ez. xxxvii. 1-15	1 Thes. iv. 13 to end
Text.....	John v. 28, 29	Job xix. 25, 26	1 Cor. xv. 51, 52

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly" *to* "please God to call me."

§ 1. The Second Resurrection.

What, after the forgiveness of sins, do we profess to believe in?

What do you mean by Resurrection?
Rising again from the dead.
When will this Resurrection take place?
John xi. 24.
What rises again?
The body.

What body?

The same body which died.

Why must it be the same body?

Because Christ's Resurrection is the pattern of ours, and He rose again in the same Body.

How can the same body be raised again?

By the almighty power of God (1 Cor. xv. 38).

Is it necessary to believe that every particle of the dead body will enter into the new?

No; this is not necessary to its being the same body.

How do you know that it is not necessary?

I know it because my own body does not contain the same particles as when I was an infant, and yet I have the same body as I had then.

§ 2. The Resurrection Body.

Will our bodies be raised up in the same condition?

No: they will be raised up spiritual bodies.

What does this mean?

Bodies that are endowed with the powers of spirits.

Was our Lord very careful to teach His disciples that He had a true and real body after He rose?

Yes; He told them to behold His hands and feet with the marks of the nails still in them.

What did He say besides?

Luke xxiv. 39.

Was His body changed from what it was before He died?

Yes: it became a spiritual body.

What is that?

A body that can move and act as a spirit does.

In what way did our Lord's body show this power?

It passed out of the sealed tomb *before* the stone was rolled away, and into a room "when the doors were shut" (Matt. xxviii. 2; John xx. 19).

In what other ways?

It vanished and reappeared at will (Luke xxiv. 31, 36).

How does all this interest us?

Because at our resurrection the Lord Jesus "shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. iii. 21; see also 1 John iii. 2).

§ 3. Who Will Rise from the Dead.

Will the wicked be raised from the dead at the Last Day?
John v. 28, 29.

Will all men rise at the same time?
1 Thess. iv. 16.

What will happen to those Christians who are alive at Christ's coming?
Their bodies will be "changed" without dying, and they will rise "to meet the Lord in the air" (1 Cor. xv. 51; 1 Thess. iv. 17).

Who alone will possess bodies like Christ's "glorious body"?
Those who have part in the "first Resurrection" (Rev. xx. 5, 6).

What is the "first Resurrection"?
The Resurrection of souls from the death of sin unto the life of righteousness.

When must the first Resurrection take place?
In this life.

How?
By Christ's power in Holy Baptism, and by the constant aid of the Holy Spirit in turning us from sin and "renewing" us in holiness (Titus iii. 5).

What then must we do in order to attain the glorious resurrection of our bodies?
We must take heed that we have our part in the "first Resurrection" here in this world.

Third Sunday after Easter.

DEAD, BURIED, DESCENDED.

	1st Year.	2d Year.	3d Year.
Lection	Lk. xxiii.39 to end	Jonah i.	Lk. xvi. 19 to end
Text	Luke xxiii. 43	Ps. xvi. 10, 11	Rev. xiv. 13

PORTION OF CHURCH CATECHISM.

From "My good child" *to* "Amen, so be" it.

§ 1. Dead.

Why is it necessary to know that our Lord was really dead?
Because if He were not dead His resurrection could have been no resurrection, but only a pretence.

Who testified to His being dead?
Mark xv. 44.

What further proof was there that Jesus was indeed dead?
John xix. 34.

Was this act usual?
No; it seems to have been done in mere wantonness and cruelty.

Was there anything further remarkable about this act of the soldier?
It had been distinctly foretold.

In what words?
Zech. xii. 10; John xix. 37.

What type was fulfilled in the fact that none of our Lord's bones were broken on the cross?
Ex. xii. 46; Ps. xxxiv. 20; John xix. 36.

§ 2. Buried.

Why is it necessary to know that our Lord was buried?
In order that there may be no doubt whatever about His having really died (1 Cor. xv. 4).

Was it usual among the Romans to bury persons who had been crucified?
No; the bodies were commonly left on the cross until they were corrupted.

Is there anything remarkable then about our Lord's burial?
Yes; that He should have been buried at all, or that His body should ever have been taken down from the cross, was remarkable.

Was his burial foretold?
Isaiah liii. 9.

By whom besides?
Matt. xii. 40.

Who buried the body of our Lord?
Matt. xxvii. 57.

Who assisted him in this work of love?
John xix. 39.

Who were also present?
Mark xv. 47; Luke xxiii. 55.
How was the sepulchre closed?
Matt. xxvii. 60.
How did the Jewish rulers make it more sure?
Matt. xxvii. 62 to end.
What do we learn from this article of the Creed?
We learn not to be afraid of the grave, because Christ has been there before us.

§ 3. Descended.

What is the next article of the Creed?

Is this said of our Lord's body or of His soul?
Of His soul; His body was in the grave.
What is meant by the word "hell" here?
The place of departed spirits.
What is the word in the Greek Testament?
Hades, that is, the unseen place.
Is there any other word translated "hell" in the Greek Testament?
Yes; Gehenna.
What is Gehenna?
The final abode of the wicked in body and soul after the Judgment Day (Matt. v. 29–30; x. 28).
Was this the "hell" into which our Lord's soul entered?
No; he went into Hades or the abode of departed spirits.
How many parts are there in Hades?
Our Lord tells us of two; the abode of righteous souls and the abode of the wicked (Luke xvi. 26).
What name does the Lord Jesus give to the place of good souls in Hades?
Paradise.
When did He call it by this name?
Luke xxiii. 43; compare 2 Cor. xii. 4; Rev. ii. 7.
What then is Paradise?
Paradise is a place of peace where, close to the Lord Jesus, the souls of the righteous rest from their labours, grow in grace, and await the Resurrection (Phil. i. 23; Rev. xiv. 13; Phil. i. 6, 10).

What do we learn concerning our Lord from this article of the Creed?

We learn that He possessed a true reasonable soul like ours.

What do we learn from it concerning ourselves?

We learn that our souls when separated from the body by death go to the place of departed spirits, there to wait until the day of Resurrection.

What else do we learn?

We learn that we need not be afraid for our souls to go where Jesus has gone before us, and where all who have died trusting in Him are "in joy and felicity" (Collect in Burial Office).

Fourth Sunday after Easter.

HE ASCENDED INTO HEAVEN.

	1st Year.	2d Year.	3d Year.
Lection.....	Acts i. 1-12	2 Kings ii. 1-15	Lk. xxiv. 36 to end
Text.....	John xiv. 3	Ps. lxviii. 18	Heb. ix. 24

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" *to the end.*

§ 1. The Ascension.

What do we profess to believe respecting Jesus Christ after He rose from the dead?

From what spot of earth did our Lord ascend?

From the Mount of Olives near to Bethany (Luke xxiv. 50; Acts i. 12).

On what day did He ascend?

On the fortieth after He rose from the dead; Holy Thursday or Ascension Day.

Who were present when He ascended?

The Apostles (Acts i. 2-14).

What was He doing when He was parted from them?

Luke xxiv. 51.

Did only our Lord's soul ascend into Heaven?

No; He ascended in the body.

In what body?

In the body with which He had been born, and which was now glorified. (See 4th art. of Religion in Prayer Book.)

What great prophet was a type of our Lord in His Ascension?

2 Kings ii.

For what purposes does our Lord tell us He ascended into Heaven?

John xvii. 5; xvi. 7; xiv. 2.

§ 2. Paradise and Heaven.

Did our Lord go to Heaven immediately after His Death?

No, He went to Paradise (Luke xxiii. 43).

How do you know that Paradise is not Heaven?

Because after He rose from the dead, having returned from Paradise, He said to Mary Magdalene, "I am not yet ascended to My Father" (John xx. 17).

Does Holy Scripture tell us especially of one person that he has not yet entered Heaven?

Acts ii. 34.

What is Paradise?

The place where holy souls go after death.

What is Heaven?

The place where perfect men, that is, men with bodies as well as souls, go after the Resurrection.

Where then do we expect to go after death?

To Paradise where Christ went.

How long shall we remain there?

Till the Day of Judgment.

What will happen then?

Our souls shall return and enter again our bodies, and we shall rise as Christ rose.

What then?

We shall ascend into Heaven as Christ ascended.

In what words are we taught this?

1 Thess. iv. 16, 17.

Of what promise will this be the fulfilment?

John xiv. 3.

What duty follows from the consideration of Christ's Ascension?

Col. iii. 1.

Fifth Sunday after Easter.

AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY.

	1st Year.	2d Year.	3d Year.
Lection.....	Acts vi. 8 to end and vii. 54 to end	Genesis xli. 25–47	Heb. ix. 1–15
Text.....	Heb. vii. 25	Ps. cx. 1	1 John ii. 1

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. Christ's Session.

What are we specially required to believe concerning our Lord's Ascension?

That He now "sitteth on the right hand of God."

What is this called?

Christ's Session (that is, sitting).

What is meant by the expression "on the right hand of God"?

It means the most exalted place in the universe (Eph. i. 20–22).

What is meant by "sitteth"?

Abideth or continueth (Bp. Pearson).

Is Jesus Christ then on God's right hand at this very moment?

Yes; He is there now, as he was 1800 years ago.

§ 2. Types and Prophecies.

(See Senior Grade.)

§ 3. Christ's Kingship in Heaven.

What words does Holy Scripture use to express Christ's Kingship?

Rev. xix. 16.

What does our Lord say of Himself?

Matt. xxviii. 18.

Over whom is Christ now exercising this power?

He is exercising it absolutely over the angelic hosts in Heaven and over all the souls of the faithful in Paradise (1 Peter iii. 22; Eph. i. 20–22).

Over whom is He exercising it on earth?
Eph. i. 22.
How does He exercise this power on earth?
1. Directly, in the hearts and consciences of His people.
2. Indirectly, by His ministry, who are His "ambassadors" and the "rulers" under Him (Heb. xiii. 7, 17; 2 Cor. v. 20).
What does Christ's Kingship at God's right hand teach us?
It teaches us to have perfect confidence in His protection against all our enemies.

§ 4. Christ's Priesthood in Heaven.

What other office is Christ now exercising in Heaven?
That of our Great High Priest.
Was not Christ's work ended on the Cross when He said "It is finished"?
No; it was only His humiliation and suffering as Man that was finished.
What part of the Jewish Ritual teaches us that Christ's work was not finished by what He did on earth?
The entrance of the High Priest once a year into the Holy of Holies (Lev. xvi. 3, 14, 15; Heb. ix. 7, 11, 12).
What did our Lord carry with Him into Heaven wherewith "to appear in the presence of God for us"?
His own Body which had been offered in sacrifice on the Cross (Heb. viii. 3; ix. 12).
Has Christ ever ceased to be a Priest?
Heb. vii. 21–26.
Has Christ yet to atone for our sins?
No; on the cross He "offered one sacrifice for sins for ever" (Heb. x. 12).
In what respect then does He now act as our High Priest?
By His perpetual intercession.

§ 5. Our Priesthood on Earth.

What persons has our Lord appointed to perform special acts of intercession in His Church?
His ambassadors or ministers, who are also His priests.
How are they appointed?
By ordination.

How do they share in Christ's work of perpetual intercession?

Chiefly in the Holy Eucharist.

Are all Christians also priests?

Yes: by baptism and confirmation they are anointed as "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 5).

Does it follow because all Christian people are priests that there is no ministerial priesthood?

No; under the Old Covenant all the chosen people were priests, "a kingdom of priests," and yet there was also a ministerial priesthood (Ex. xix. 6).

Where especially do the laity exercise this "holy priesthood"?

In the Holy Eucharist where it is said, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively (or living) sacrifice unto Thee."

What great encouragement have we to come freely to God for pardon?

The thought that our great High Priest is also our Human Brother, Who knows all our infirmities (Heb. iv. 14–16).

[This day is also called Rogation Sunday because of the Rogation fast days in this week, and because of the Gospel which teaches about "rogation" or asking in Christ's Name.]

Sunday after Ascension-Day.

THE LIFE EVERLASTING.

	1st Year.	2d Year.	3d Year.
Lection	Matt. xxv. 31 to end.	Gen. ii. 1-18	Rev. xxii. 1-16
Text.....	John v. 24	Dan. xii. 2	John x. 27, 28

PORTION OF CHURCH CATECHISM.

From "You said that your" *to* "anything that is his."

§ 1. Life Everlasting.

What is the last article of the creed?

How is this expressed in the Nicene Creed?

Is the life everlasting something that belongs only to the souls of men?
No; it is a life in *body* and soul.
Have we any right to everlasting life by nature?
No; we are born in sin and heirs of wrath.
Whose gift then is it?
Rom. vi. 23.

§ 2. To Whom Given.

To whom does Christ give eternal life?
John x. 27, 28.
Do we begin to have this eternal life only at our death or resurrection?
No; if we are ever to have it at all we must begin to have it now.
How do you know this?
Our Lord says, "He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life" (John v. 24).
Do we enter fully on the life of the world to come even at death?
No; "the gift of God" is not complete until we "attain unto the resurrection of the dead" (Phil. iii. 11).
Will all enter at last into everlasting life?
John v. 29.
But cannot all sins, even the greatest, be now forgiven?
Yes; to those who repent and believe the Gospel.
Who then will be shut out at the last from everlasting life?
Those who wilfully continue in sin and die impenitent.
Will all the wicked receive the same punishment?
Luke xii. 47, 48.
Will all the righteous receive the same reward?
1 Cor. iii. 8.
In what parable does our Lord teach us this?
Luke xix. 12–28.

§ 3. The Happiness of Heaven.

In what will the happiness of Heaven consist?

The happiness of Heaven will consist chiefly in the presence of God and Christ. "They shall see His face" (Rev. xxii. 4).

What is this called?

The Beatific Vision.

Who will be our companions in Heaven?

All holy men and the holy angels.

Will glorified men become angels?

No; angels are a different order of being (Heb. ii. 16).

Have angels bodies as glorified men will have?

No; they are only spirits.

In what besides will the happiness of Heaven consist?

Rev. xxi. 4.

Whitsun-Day.

I BELIEVE IN THE HOLY GHOST.

	1st Year.	2d Year.	3d Year.
Lection	Acts ii. 1-12	Num. ix. 15 to end	John xvi. 1-16
Text.....	John xiv. 16, 17 to "truth."	Joel ii. 28	John xiv. 26

§ 1. The Holy Ghost, the Lord.

What article of the creed does Whitsun-Day recall to our minds?

What is the meaning of the word "Ghost"?

It is the old Saxon word for Spirit.

What do you believe respecting the Holy Ghost?

I believe that He is God, the Third Person in the Blessed Trinity. (For proof see Trinity Sunday.)

When was the Holy Ghost sent down from Heaven?

Acts ii. 1.

Was the Holy Ghost in the world before the day of Pentecost?

Yes; with the Father and the Son He created the world (Gen. i. 2).

What else did He do?

He inspired men to write the Old Testament Scriptures. "Spake by the prophets" (Nicene Creed).

What else?

He was present in the hearts of all the good and holy, but less widely and less abundantly than after the day of Pentecost (Num. xi. 25–30; Ps. li. 11).

§ 2. The Descent of the Holy Ghost.

What is the meaning of Pentecost?

Pentecost means fiftieth, that is, the feast held fifty days after the Passover.

What is the English name for Pentecost?

Whitsun-Day.

Has Whitsun-Day or Pentecost been always observed in the Church in remembrance of the descent of the Holy Ghost?

Yes: from the beginning (Acts xviii. 21; xx. 16).

With what visible signs did the Holy Ghost descend?

Acts ii. 2, 3.

With what besides?

The Apostles were at once able to speak in foreign tongues which they had never learned (Acts ii. 4).

What was our Lord's promise in regard to this coming of the Holy Ghost?

John xiv. 16.

Can there, then, ever be another Pentecost?

No; there is no need, because the Holy Ghost is abiding now and "for ever" in the Church.

Where, therefore, is the Holy Ghost to be sought?

In the Church.

How does the Holy Ghost abide now in the Church?

Chiefly in the Sacred Ministry, in the Holy Scriptures, in the Sacraments, and in the hearts of the faithful.

§ 3. The Holy Ghost in the Ministry.

By Whom was the Sacred Ministry given "power" for its work?

Luke xxiv. 49; Acts i. 8.

Who was the first person thus ordained by the Holy Ghost to the ministry of the New Covenant?
Heb. viii. 1, 2, 3; Acts x. 38.
By Whom was He ordained?
Luke iii. 22; iv. 18; Acts x. 38.
By Whom were the Apostles ordained?
By the Holy Ghost at the hands of our Lord Jesus Christ.
What words in our Prayer Book declare this truth to-day?
The words at the Ordination of a Bishop or Priest: "Receive the Holy Ghost for the office and work of a Bishop (or Priest) in the Church of God."

§ 4. The Holy Ghost in the Word and Sacraments.

What other great gift do we owe to the Holy Ghost?
The Holy Scriptures.
What does S. Peter say of the Holy Scriptures?
2 Pet. i. 21.
What would the Sacraments be without the Holy Ghost?
They would be only bare, outward signs like the old Jewish rites, such as circumcision and the Temple sacrifices.
What does the Holy Ghost do for them?
By His power and presence He turns the bare signs into means of grace, life-giving sacraments.

§ 5. The Holy Ghost the Giver of Life.

What do you say of the Holy Ghost in the Nicene Creed besides that He is "the Lord"?

What life?
All life, but especially everlasting life to the souls and bodies of men.
How does the Holy Ghost give us everlasting life?
By grafting us into the body of Christ in Baptism.
How besides?
By helping us, as in prayer (Rom. viii. 26, 27), and in Confirmation and Holy Communion.
How besides?
By putting good and loving thoughts in our hearts, and by guiding and encouraging us (Rom. v. 5).

§ 6. The Holy Ghost in Repentance and Conversion.

If we fall away from God and commit grievous sin, is there anything else that the Holy Ghost may do for us?

Yes; He may cause us to repent.

How do we know that this is the work of the Holy Ghost?

Because our Lord says of Him, "When He is come, He will reprove (or convince) the world of sin" (John xvi. 8).

Is there any sin which cannot be forgiven?

Yes; the blasphemy against the Holy Ghost.

Why is it unpardonable?

Because continuing and ending in impenitence, it is not capable of receiving pardon.

Will God refuse pardon to any one who repents?

1 John i. 9.

What prayer concerning the Holy Ghost ought we often to use?

Ps. li. 11.

Trinity Sunday.

THE HOLY TRINITY.

	1st year.	2d year.	3d year.
Lection	Matt. iii. 13 to end.	Gen. xi. 1-10	John iii. 1-14
Text	Luke iii. 22	Is. vi. 3	Matt. xxviii. 19

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly" *to* "please God to call me."

§ 1. The Holy Trinity.

What dost thou chiefly learn in these articles of thy belief?

What is the meaning of the word Trinity?

Three in one.

By what name do we call the Father, Son and Holy Ghost?

The Holy or Ever-Blessed Trinity.

What do we call the Father, Son and Holy Ghost separately?
Each is called a Person.
Is each Person of the Trinity God?
Yes; "the Father is God, the Son is God, and the Holy Ghost is God" (Athanasian Creed).
Are there then three Gods?
No; "we are forbidden by the Catholick Religion to say, There be three Gods or three Lords" (Athanasian Creed).

§ 2. Christ Speaks and Acts as God.

Give some instances of our Lord's speaking as God.
John x. 30; xiv. 9.
Did our Lord ever claim to be omnipresent, to have the power of being in every place at once?
Matt. xviii. 20.
Is it ever said that our Lord acts as God in creating?
John i. 3; Heb. i. 2.
Who alone can do all these things?
Only God (Ps. l. 6; Is. xliii. 11).

§ 3. Christ is Called God and Worshipped as God.

Is our Lord ever called God in the New Testament?
Yes; frequently.
What does S. John say of our Lord in his first epistle?
1 John v. 20.
What does S. Paul say?
Rom. ix. 5.
Does our Lord ever receive worship as God?
Yes; angels worshipped Him at His birth, and He is now the object of their worship in Heaven (Heb. i. 6; Rev. v. 13).
Have we any instances of men worshipping him?
Yes; the Magi or wise men (Matt. ii. 11). The holy women on the day of the Resurrection (Matt. xxviii. 9). The Apostles (Luke xxiv. 52). S. Stephen (Acts vii. 59).

§ 4. The Holy Ghost is God.

Is the Holy Ghost a separate Person of the Godhead, or only an influence of God?

He is a separate Person equal with the Father and the Son.

How do you know that the Holy Ghost is a separate Person from the Father and the Son?

Our Lord always speaks of Him as a Person; "If I depart I will send *Him* (not It) unto you," . . . "*He*, the Spirit of truth" (John xvi. 7, 13).

How do you know that the Holy Ghost is God?

He is called God; "to lie to the Holy Ghost" is to lie "unto God" (Acts v. 3, 4).

How besides?

He is said to be omniscient or to know all things (1 Cor. ii. 10), and to be omnipresent (Ps. cxxxix. 6).

§ 5. The Holy Trinity a Mystery.

What do we call such a truth as that of the Holy Trinity?

A great mystery.

What is a mystery?

Something which we cannot understand, and which is yet a great fact or truth.

If we could fully understand the Being of God what should we be?

We should be ourselves God. None but God could fully understand God.

Would He be God if we (as we are) could fully understand Him?

No; just as an ocean would not be an ocean if it could be gathered into a little shell.

What, then, must God always be to us?

A mystery.

§ 6. The Holy Trinity a Revelation of Light.

Does the doctrine of the Holy Trinity make our knowledge of God more mysterious and difficult?

No; it makes the mystery of God clearer and plainer.

Why is the Christian faith concerning the Trinity a clearer and a simpler mystery than a mere belief in one God?

Because in Father, Son, and Holy Ghost we know much more of God's nature, His will, and His infinite love.

What will be one of the greatest joys of Paradise and Heaven?

To be ever learning more and more of God (1 Cor. xiii. 12; 1 John iii. 2).

First Sunday after Trinity.

PREFACE AND FIRST COMMANDMENT.

	1st year.	2d year.	3d year.
Lection	Mark x. 17-28	Ex. xix. 1-21	Matt. vii. 21 to end.
Text	Matt. xix. 17	Deut. vi. 4, 5	John xii. 44, 45

PORTION OF CHURCH CATECHISM.

From "My good child," *to* "Amen, so be it."

§ 1. Obedience.

What was the third promise made for you in your baptism?

To whom did God give the ten commandments?

Ex. xx.

In what place did He give them?

By whose hand did He give them?

What is our Lord's teaching concerning the commandments?

Matt. xix. 17.

Are we to obey the commandments only in the letter?

No; we are to obey their spirit also.

By Whom are we taught the spirit of the ten commandments?

By our Lord in the Sermon on the Mount (Matt. v., vi., vii.) and in His whole life.

§ 2. Salvation.

Shall we enter Heaven because we keep God's law?
By no means.
What does our Lord teach us to say concerning the most perfect obedience?
Luke xvii. 10.
Why shall we enter Heaven?
Because we are saved by Jesus Christ.
What is salvation?
Deliverance from the guilt of past sin; the power of present sin, and the penalty of all sin (Matt. i. 21).
But is not salvation being taken to Heaven?
No; if saved at all, we must be saved while here on earth, "*Now* is the day of salvation" (2 Cor. vi. 2).
Could we be happy in Heaven unless we were saved beforehand?
No; unless we had God's law in our hearts we could not be happy there (Heb. xii. 14).

§ 3. God's Love the Motive to Obedience.

When did God give the ten commandments to His people Israel?
A few weeks after He had led them out from the bondage of Egypt (Ex. xix. 1).
What was this deliverance called?
The Exodus or Going-out.
Has God done anything like this for us?
Yes; a far greater thing.
What is that?
He has delivered us "out of the hand of our enemies" by the Death and Resurrection of His Son (Luke i. 74).
What, then, is the great motive to make us love and obey God?
The love of God towards us in giving His only begotten Son to die for us (John iii. 16).

§ 4. The First Commandment.

What is the first commandment?

Did men begin early to worship other gods?
Yes; in the time of Abraham almost all the world worshipped them.
Was it so when Christ came?
Yes; almost all except the Jews were heathen or idolaters.
Is it so now?
Yes; much the greater part of the world is given up to the worship of false gods.
What is our duty towards these heathen?
To send men to teach them the knowledge of the one true God.

§§ 5, 6, 7. To Believe in Him, etc.

What is the meaning of this commandment as taught in the "Duty towards God"?

Who is this God who commands us to believe in Him?
The one true God revealed to us in Father, Son and Holy Ghost.
Can we believe in God unless we believe in Jesus Christ as His Son?
1 John ii. 23; 2 John 9.
What must we do besides believing in God?

But does not S. John say that "perfect love casteth out fear"?
Yes; but he explains this to be only fear that "hath torment," slavish fear.
Does our Lord bid us Christians to fear God?
Luke xii. 4, 5.
What does Solomon say of this holy fear or reverence?
Prov. ix. 10.
What is the third duty required by this commandment?

When then do we break this commandment?
When we love any person, or any thing, or any pleasure more than God.
Why is the "covetous man" said in Holy Scripture to be an "idolater"?
Because he makes money his god (Eph. v. 5).
How does S. John explain what love of God is?
1 John v. 3.

How must we cultivate the love of God?

By constantly remembering God's great love to us in giving His Son to die for us.

How besides?

By praying for the love of God, and above all by frequenting the Holy Communion, the great Sacrament of God's love.

Second Sunday after Trinity.

THE SECOND COMMANDMENT.

	1st Year.	2d Year.	3d Year.
Lection	John iv. 5-27	Ex. xxxii. 1-21	Phil. ii. 1-12
Text	John iv. 24	Ps. xcv. 6	Phil. ii. 10, 11

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" *to the end.*

§ 1. Idolatry.

Repeat the second commandment.

What is the difference between the first and second commandments?

In the first God forbids to worship false gods; in the second, He forbids to worship the true God in a false way.

What is a graven image?

An image or idol carved from some material such as wood or stone.

Is the making of all images or pictures forbidden by this commandment?

No; only such as represent God and are meant to be worshipped.

Is it wrong to make a picture or image of our Lord Jesus Christ?

No; our Lord was "found in fashion as a man," and therefore it is perfectly lawful to make an image or picture of Him, provided that we do not worship it.

§ 2. To Worship Him.

You have told what the commandment forbids—what duty does it require?

"My duty towards God is . . . to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him."

In what words does our Lord teach us how to worship God aright?

John iv. 24.

What is meant by worshipping Him "in spirit"?

Worshipping with the heart; worshipping sincerely and earnestly.

What is meant by worshipping "in truth"?

In the way that God has appointed in His Church, and not according to our own private fancies.

Does worship "in spirit and in truth" include outward worship as well as inward?

Yes; the body is God's as well as the soul or spirit, and the Apostle says, "Glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 20).

How does the Church require us to glorify God with our bodies in public worship?

By bidding us to kneel in confession, to kneel or stand in prayer, and to stand in praise.

Who is our greatest example in this?

What do we read of Him?

In the garden He knelt on the bare ground and even "fell on His face" in prayer (Luke xxii. 41; Matt. xxvi. 39).

§ 3. To Give Him Thanks.

What is another very important part of the worship of God?

Why must we always thank God?

Because it is He Who gives us everything that we have, life, health, friends, education, etc.

What is His greatest gift to us?

"The Redemption of the world by the death and passion of our Saviour Christ."

What other duty is required by the second commandment?

To put my whole trust in God.

For what must you trust God?

For daily food and care, and especially for the pardon of my sins.

What besides must you do?

I must call upon God by asking Him for all needful things.

§ 4. A Jealous God.

What does God mean by speaking of Himself as a jealous God?

He means that, if men give to another the glory that belongs to God alone, He will not let them go unpunished.

How does God further show His jealousy?

By visiting the sins of the fathers who break this law upon the children, etc.

Is it said that God punishes the children for the father's sins?

No; but the father's sins are visited on the children, and it cannot be otherwise.

Do we have instances of this before our eyes?

Yes; if a father or mother is drunken, or idle, or forsakes the Church, the children suffer for it.

Will they suffer in the world to come?

Not unless they sin like their parents.

Who are the third and fourth generation?

Great grandchildren and their children.

Which reaches farthest, the visitation of sins, or the mercy to them that love Him?

The mercy, for it is shewn to "thousands," that is, to the children, descendants, friends, neighbours and countrymen of those who fear and worship Him.

Third Sunday after Trinity.

THE THIRD COMMANDMENT.

	1st year.	2d year.	3d year.
Lection	Matt. xxvi. 57 to end.	Lev. xxiv. 10–17	John ii. 13–18
Text.	James v. 12.	Ps. cxi. 9	John v. 39

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. Taking God's Name in Vain.

Repeat the third commandment.

When is the name of God taken in vain?
When it is spoken lightly and profanely.

What is the worst sin of this kind?
False swearing or perjury.

What is perjury?
Calling God to witness that anything is true which we know to be false, or do not know to be true.

May we lawfully take an oath before a court or magistrate?
Yes; for so did our Lord, Who answered the High Priest when he said, "I adjure Thee by (that is, I put Thee on Thine oath before) the living God" (Matt. xxvi. 63).

What is the next sin of this kind?
Profane swearing or blasphemy.

What is profane swearing?
Speaking evil of God, or using His Holy Name in anger or without thought.

What does our Lord tell us that our conversation should be?
Matt. v. 37.

What is the meaning of this saying?
That our words should be simple.

What else?
That there is danger in anything that *sounds* like swearing.

What else?
That we should so speak as to be believed without adding oaths.

How besides is this commandment broken?

By jesting with the words of Scripture or by speaking lightly of such things as the sacraments, or by letting our thoughts wander in prayer without checking them.

§ 2. Honouring His Holy Name.

How are we taught in the "Duty" to keep this commandment?

By honouring God's holy Name and His Word.

What was the old Name of peculiar sacredness among the Jews by which God was made known to them?

Jehovah (Ex. iii. 14; vi. 3; Ps. lxxxiii. 18).

What is God's peculiar Name as revealed to us Christians?

Jesus, which means Jehovah-Saviour.

How are we to honour the Name of Jesus?

By holding it very dear to our hearts as the Name of the God Who made us and the Saviour Who died for us.

How besides?

By making the saving power of His Name known among the heathen, and among those in Christian lands who are living as heathen.

What is said of the power of this Name?

Acts iv. 12.

How besides are we to keep this commandment?

By honouring God's holy Word or Scriptures.

How must we honour the Scriptures?

By believing them to be indeed God's Word or message to us.

How besides?

By reverently reading them, striving to understand more and more of their meaning, and by bringing our lives into accordance with their plain teaching.

What besides does this commandment require of us?

To treat everything connected with God or His worship with great reverence.

What is said in this commandment of those who break it?

Why does it seem necessary that a special warning should be given regarding this commandment?

Because there is no commandment more frequently broken by thoughtlessness.

Fourth Sunday after Trinity.

THE FOURTH COMMANDMENT.

	1st year.	2d year.	3d year.
Lection.....	Acts xx. 7-17	Ex. xvi. 22-31	Matt. xxviii. 1-15
Text.....	Mark ii. 27, 28	Lev. xix. 30	Mark xvi. 2

PORTION OF CHURCH CATECHISM.

From "You said that your" *to* "anything that is his."

§ 1. Rest.

What is the fourth commandment?

What is the meaning of the word Sabbath?
Heb. iv. 4, 9.

For whom does our Lord say that the Sabbath was made?
"The Sabbath was made for man," that is, for all mankind (Mark ii. 27).

What besides does our Lord mean by this?
He means that the Sabbath or weekly rest was made for man's highest good in body and soul.

How is the Sabbath for the highest good of man's body?
Because the body needs rest from daily toil.

How for the highest good of his soul?
Because he needs a special time for the public worship of God and for hearing about his duty.

§ 2. Work.

Does this commandment teach us only about the Sabbath or weekly rest?

What does it command us to do on the six days?

What reason is given for our working?
It is said that God worked.

What does this teach us?
That work is honourable as well as necessary.

What does our Lord say about work?
John v. 17.

What then does this commandment require of you, as explained in the "Duty to God"?

"To serve Him truly *all* the days of my life."

§ 3. The Jewish Sabbath.

On what day of the week did the Jews keep their Sabbath?

On Saturday.

Did the fourth commandment as given on Sinai require the Jews to keep Saturday as the Sabbath?

No; it only required the seventh day, or one in seven.

How did the fourth commandment require the Jews to keep the Sabbath?

It only required them to keep it as a day of rest and worship.

Was the Sabbath ordained by God as a fast day?

No; it was meant as a festival of great joy and "a delight" (Is. lviii. 13).

How was the Sabbath kept by the Jews when our Lord was on earth?

With much superstition, being made a day burdensome to man by means of rules which God had not commanded.

Give some instances.

Matt. xii. 1–14.

Did our Lord condemn this abuse of the day?

Yes; He constantly rebuked the Pharisees for turning God's holy day into a day of hardship.

§ 4. The Christian Sabbath.

On what day of the week do we Christians keep the Sabbath?

On the first day of the week according to the Jewish reckoning.

What do we call the Christian Sabbath?

The Lord's Day or Sunday.

Why do we keep it on the first day of the week?

Because on this day our Lord rose from the dead (John xx. 1, 19, 26).

Has the first day of the week been observed in the Christian Church from the beginning?

Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

§ 5. How to be Observed.

What do they do who work or buy or sell on the Lord's Day?

They profane the day themselves and encourage or compel others to profane it.

What works are lawful on Sunday?

All works of necessity, such as lighting fires, cooking food, attending to cattle, etc. (Luke xiii. 15).

What other works are lawful on this day?

All works of charity and mercy, such as visiting the sick, feeding the hungry, teaching the ignorant about their duty, etc. (Matt. xii. 7).

In what way besides resting on it was the Lord's Day observed in the early Church?

By the celebration of the Holy Eucharist.

Is it then our duty to observe the day by the Holy Communion?

It is, if we are to take the Scriptures, the custom of the primitive Church, and our own Prayer Book as guides.

What care should all who work for others take in regard to keeping this commandment?

They should choose only those masters or employers who will allow them to attend Divine service and keep God's day aright.

Fifth Sunday after Trinity.

THE FIFTH COMMANDMENT.

	1st year.	2d year.	3d year.
Lection.....	Eph. vi. 1–10	1 Sam. iii.	Rom. xiii. 1–11
Text.....	Heb. xiii. 17	Prov. xxx. 17	Rom. xiii. 1

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" *to* "please God to call me."

§ 1. Father and Mother.

What is the fifth commandment?

Into how many parts have the ten commandments been divided?

Into two parts or tables; the first four teaching about duty towards God, and the last six duty towards our neighbour (Ex. xxxi. 18).

In what words does our Lord sum up the second table?

Matt. xxii. 39.

What great rule does our Lord lay down in regard to loving our neighbour?

Luke vi. 31.

Who is your neighbour?

Our Lord teaches us by the parable of the Good Samaritan that every one with whom we have to do, even though he be the enemy of our Church and nation, is our neighbour (Luke x. 36, 37).

What is the first duty which the fifth commandment requires of you?

"To love, honour, and succour my father and mother."

How are you to honour your parents?

By obeying them and behaving respectfully to them.

What wonderful example is given us of obedience to parents?

Our Blessed Lord, Who, though "God over all," was yet "subject" to His mother and S. Joseph (Luke ii. 51).

How must we succour our parents?

By aiding them and caring for them in sickness or in age.

Who is our greatest example in this also?

Our Blessed Lord, Who, amid the agonies of the Cross, thought of His mother and lovingly committed her to the care of S. John (John xix. 26, 27).

§ 2. All in Authority.

Does this commandment require you to obey others besides your parents?

Yes; it requires me to obey all whom God has set over me, whether in Church, or state, or school, or work.

Who gives our parents authority to rule over us?

God.

Who gives authority to all civil rulers and magistrates?
God.

Does this commandment require you to obey any other persons besides your parents and those who bear rule in the state?
Yes; I must "submit myself to all my governours, teachers, spiritual pastors and masters."

Give some examples of what is meant by governours.
The officers of a regiment or of a ship, the president of a college or of a society.

Who are meant by your spiritual pastors?
The Bishops and other clergy, but especially my own parish Priest or Rector (Heb. xiii. 7).

How are you to regard your spiritual pastors?
2 Cor. v. 20; Heb. xiii. 17.

How are servants and all others to regard obedience to their masters or employers?
As obedience to Christ and therefore as a thing ennobling. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. iii. 23).

What besides is required in the fifth commandment?
"To order myself lowly and reverently to all my betters."

Who are your betters?
Those who are above me in station or in age.

§ 3. The Promise.

What promise does God give to those who keep this commandment?

What was the promised land of the Israelites?
Canaan.

What is the promised land for Christians?

Sixth Sunday after Trinity.

THE SIXTH COMMANDMENT.

	1st year.	2d year.	3d year.
Lection.....	Matt. v. 17-27	Gen. iv. 1-16	Luke x. 25-38
Text.....	Matt. v. 22	Lev. xix. 18	1 John iii. 15

PORTION OF CHURCH CATECHISM.
From "My good child" *to* "Amen, so be it."

§ 1. Murder.

Repeat the sixth commandment.

Who was the first murderer?
Gen. iv.

Is all killing murder?
No; to murder is to kill a person with the intention of killing him, as from hatred, or revenge, or envy, or for money.

Where there is no intention of killing, as by the accidental discharge of a gun, is it murder?
No; it is only manslaughter (Num. xxxv. 22–29).

May manslaughter oftentimes be a crime and sinful?
Yes; if it is the result of carelessness or neglect.

In what other way may this commandment be broken?
We commit murder if we wilfully refuse to save a person from death when it is in our power (as from drowning, or hunger, or cold).

Is it murder for a man to kill himself?
Yes: if he has his reason.

Can the sixth commandment be broken by our treatment of the lower animals?
Yes; all cruelty to animals is of the nature of murder.

§ 2. Anger.

Can we break this commandment in any other way than by actually killing a person?
Yes; I am bound "to hurt nobody by word or deed," and "to bear no malice nor hatred in my heart."

Who teaches us that speaking angry words and calling names is of the nature of murder?

What are His words?
Matt. v. 21, 22.

How does S. John sum up our Lord's teaching on this commandment?
1 John iii. 15.

Is it then always wrong to be angry?
No; it is written of our Lord concerning certain hypocrites that "He looked round about on them with anger" (Mark iii. 5).

What is a just cause of anger in Christians?
The sight of wrong or injustice.

§ 3. Soul Murder.

What is the worst sin under this commandment?
The murder of a soul.
How can we murder a soul?
By leading it into sin or causing it to doubt or deny the faith, thus bringing upon it eternal death.
What does our Lord say in regard to the sin of soul murder?
Matt. xviii. 6.
Who does our Lord teach us was the first murderer?
John viii. 44.

§ 4. "Love is the Fulfilling of the Law."

You have said what is forbidden by this commandment—what duty is required?
The spirit of love and forgiveness.
Who is our great example in keeping this commandment?
Our Blessed Lord Who, when His enemies were murdering Him, prayed, "Father, forgive them; for they know not what they do" (Luke xxiii. 34).
In what words does our Lord teach us to do likewise?
Matt. v. 44.

[It may be necessary for the teacher to explain that destroying the life of a human being in any stage of its existence is murder.]

Seventh Sunday after Trinity.

THE SEVENTH COMMANDMENT.

	1st year.	2d year.	3d year.
Loction.....	Matt. v. 27-33	Gen. ii. 18-25	John ii. 1-12
Text.....	Matt. v. 8	Gen. ii. 24	Mark x. 8, 9

PORTION OF CHURCH CATECHISM.

From "How many sacraments" *to the end.*

§ 1. Marriage.

What is the seventh commandment?

What does the seventh commandment forbid?

It forbids that a man or woman should have more than one living wife or one living husband.

What besides does it forbid as interpreted by our Lord?

It forbids the marriage of any person with one divorced (Matt. v. 32).

But does not the law of the State in some cases allow such marriages?

Yes; but where the law of the State is contrary to the law of God, Christians "ought to obey God rather than men" (Acts v. 29).

Can a marriage be dissolved?

No power but that of death can dissolve a marriage (Rom. vii. 2, 3; Matt. xix. 6).

How then ought the "holy estate of matrimony" to be entered into?

"Reverently, discreetly, advisedly, soberly, and in the fear of God" (Marriage Service).

How ought all marriages to be performed?

Christ should be "called to the marriage" (John ii. 2), and it should be performed with due solemnity according to the order of the Church.

§ 2. Impurity.

Can we commit this sin in our thoughts?

Yes; our Lord plainly tells us that "whosoever looketh to lust . . . hath committed adultery already in his heart" (Matt. v. 28).

How then must we try to keep this commandment?

By guarding well our hearts, putting away evil thoughts at once, praying God to keep them away from us, and resolutely thinking about something else.

How may we know what are evil thoughts?

All thoughts that we should be ashamed to tell to our parents or to any one whom we look up to.

How does the Prayer Book teach us to pray against evil thoughts?

"O God, make clean our hearts within us."

How besides must we try to keep this commandment?
By avoiding all filthy words, refusing either to say them ourselves or to listen to others saying them.
How does the Catechism teach us we must keep this commandment?
I must "keep my body in temperance, soberness, and chastity."
How besides must we try to keep this commandment?
By avoiding all evil company and idleness.
How besides?
By keeping a watch over our eyes so as not to look on any indecent pictures, or on any other sight which may tempt us to sin (Matt. v. 29).

§ 3. Our Bodies Sacred.

What great method does S. Paul use to warn Christians against sins of impurity?
He reminds them of their baptismal privileges.
What are his words?
1 Cor. vi. 15.
What other comparison does he use to the same effect?
He compares the Christian's body to a temple dedicated to God.
What does he say?
1 Cor. vi. 19.
What then should you remember?
That if I allow any evil in my heart, or on my tongue, or in my life, I defile Christ's body, I pollute God's temple.
And what should the remembrance of this make you do?
It should make me keep myself pure in body and soul.

Eighth Sunday after Trinity.

THE EIGHTH COMMANDMENT.

	1st year.	2d year.	3d year.
Lection.....	John xii. 1-9	Josh. vii. 10 to end	Luke xix. 1-11
Text.....	Eph. iv. 28	Ps. xxxvii. 25	Rom. xiii. 8

PORTION OF CHURCH CATECHISM.
From the beginning to "people of God."

§ 1. Dishonesty.

Repeat the eighth commandment.

What is stealing?

Taking or keeping anything without the will of the owner.

In what other way can we break this commandment besides actually laying hands on the goods of others?

By cheating.

Give some examples of common cheating in trade.

Deut. xxv. 13–17.

Give another.

Adulteration of goods, that is, mixing a cheaper material with a dearer one and selling the mixture as the best.

Is it wrong to buy goods known to be stolen?

Yes; by doing so we become partners with the actual thief.

How can servants and others be dishonest towards their employers besides by laying hands on their goods?

By wasting the time for which they are paid.

How besides?

By wasting the goods entrusted to them, or giving them away even in charity without permission.

§ 2. Bribery, etc.

What is bribery?

Selling or buying a vote at election.

Is the person who bribes as guilty as the person bribed?

Yes; both are thieves.

What other evil practices are akin to dishonesty?

All gambling, betting and mere speculating.

Is it lawful to keep something that we find without trying to discover the owner?

No; to do so is as bad as to steal.

What besides does the Catechism connect with stealing?

"Picking;" that is, taking small portions of things which we think the owners will never miss.

§ 3. Robbing Parents and Robbing God.

Have children any right to take what belongs to their parents without leave?

Prov. xxviii. 24.

How do people rob the poor?

By withholding that which God has given them wherewith to aid them.

In what other way can we break this commandment?

By refusing to give to God's service the due share of the means which He has given us.

What does God say of those who act so?

Mal. iii. 8.

What terrible example have we in Holy Scripture of the sinfulness of dishonesty?

John xii. 6.

What was the end?

He sold His Divine Master for the paltry sum of thirty pieces of silver, and then went and hanged himself (Matt. xxvii. 5).

§ 4. Our Duty.

How does the Catechism sum up our duty under this commandment?

That we are to be "true and just in all our dealings."

If we have stolen anything, how must we show our repentance?

By restoring it to the full extent of our ability.

What is the best preventative for all dishonesty?

Heb. xiii. 5.

What besides?

Honest industry. "To learn and labour truly to get mine own living."

Ninth Sunday after Trinity.

THE NINTH AND TENTH COMMANDMENTS.

	1st year.	2d year.	3d year.
Lection.....	Acts v. 1–12	2 Kings v. 20 to end	Luke xi. 37–45
Text.....	1 Peter iii. 10	Ps. xv. 1, 2, 3	Matt xii. 35

PORTION OF CHURCH CATECHISM.

From "You said that your" *to* "anything that is his."

§ 1. Lying.

Repeat the ninth commandment.

How is this explained in the Catechism?
That I am to "keep my tongue from evil speaking, lying and slandering."

What is the worst kind of lying? Perjury.

What is perjury?
It is calling God to witness to a lie.

Why is it the worst kind of this sin?
Because it is not only a breach of this commandment, but of the third also.

Is it equally a breach of this commandment to tell a lie if not on oath?
Yes; all falsehood or untruth is sin.

Can we break this commandment in any other way than by using words?
Yes; we can act a lie.

Whom does our Lord call "a liar, and the father of it"?
John viii. 44; Gen. iii. 4.

How did God show His hatred of this sin at the very beginning of the Church?
Acts v. 1–12.

What fearful warning does Holy Scripture give us concerning liars? Rev. xxi. 8.

§ 2. Slandering and Evil Speaking.

What is the next kind of false witness against our neighbour?
Slandering or backbiting.

What is slandering?
Telling falsehoods in private or in public so as to injure some person's character.

Can this commandment be broken in any other way besides "lying and slandering"?
Yes; by "evil-speaking," that is, by telling of the evil we find or think we find in our neighbours (1 Pet. ii. 1).

What are we always to remember in our judgments of our neighbour?
That we cannot possibly know all the circumstances or temptations of our neighbour which, if they were known, might tend greatly to alter our opinion.

What sin, then, do they commit who give utterance to rash judgments of their neighbours?

They are generally guilty of "lying and slandering."

To what three things does S. James compare an unbridled tongue because of these evil effects?

James iii. 6, 7, 8.

What warning does our Lord give us about the abuse of the tongue?

"Every idle (that is, thoughtless, unconsidered) word that men shall speak, they shall give account thereof in the Day of Judgment" (Matt. xii. 36).

§ 3. To Refrain the Tongue.

Is it an easy matter to control our tongue?

No; it is one that requires patient effort and constant watchfulness.

Will watchfulness be enough?

No; we must pray constantly to be delivered from so great a sin (Ps. cxli. 3).

What special grace must we ask for in order to gain control over our tongues?

The grace of love or charity.

What will this always lead us to do in regard to our neighbour's faults?

1 Pet. iv. 8.

What does S. Paul say of charity?

1 Cor. xiii. 4, 5, 6, 7.

§ 4. Covetousness.

Repeat the tenth commandment.

What is coveting?

Desiring wrongly anything that belongs to another.

In what does this commandment differ from the other nine?

The other commandments require or forbid actions; this forbids desires.

Does this commandment, then, penetrate more deeply into the conscience than any other?

Yes; because it aims directly at the very thoughts of the heart (Rom. vii. 7).

What name did the Jews give to the tenth commandment?

They called it "the hedge of the law."

Why?

Because it protects all the rest, so that if one can keep the tenth commandment and control the desires of his heart, he can keep all the others.

What does Solomon say about the keeping of our hearts?

Prov. iv. 23.

Tenth Sunday after Trinity.

PRAYER.

	1st year.	2d year.	3d year.
Lection.....	Luke xi. 1-14	Dan. vi. 1-24	Luke xviii. 1-9
Text.....	Luke xi. 13	Ps. lv. 18	Phil. iv. 6

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" *to* "please God to call me."

§ 1. Prayer.

"My good child, know this," etc.

Can we keep God's commandments by our own power?

No; we must have God's "special grace" to do so.

What is meant by "grace"?

Help, the help or "grace of our Lord Jesus Christ" through the Holy Spirit.

What is meant by "special grace"?

As each person has special temptations and weaknesses different from others, so every one must ask for special gifts of grace according to his needs.

Can all obtain grace by prayer?

Yes; all who pray aright.

If then we do not keep God's commandments, whose fault is it?

§ 2. How to Pray.

Where has our Lord taught us how to pray?

Matt. vi. 9; Luke xi. 2.

Does the Lord's Prayer contain everything that we need to ask?

Yes; it contains every petition that we can desire expressed in general terms.

Should we use other words in our prayers besides those which our Lord has taught us?

Yes; we must do so, because we are bidden to tell to God our particular needs.

What great rule of acceptable prayer is laid down for us by our Lord?

John xvi. 23.

What example does our Lord give us of leaving all to God's will and wisdom?

Luke xxii. 42.

What must never be omitted from our prayers?

Thanksgiving for all God's mercies to us, and acts of praise (such as "Glory be to the Father," etc.) or worship due to His majesty.

§ 3. Times of Prayer.

What direction does S. Paul give us as to when to pray?

1 Thess. v. 17.

But how can we pray "without ceasing"?

By being always in the spirit of prayer. A holy wish is prayer.

But is this enough?

No; we must have special times of prayer.

When, at least, ought we specially to pray?

Privately at home every morning and night, and on Sundays and other great festivals publicly in church.

What should you always do before taking your meals?

I should offer up a short prayer or grace, such as, "Bless, O Lord, this food to our use, and give us thankful hearts, for Jesus' sake. Amen."

§ 4. Forms of Prayer.

What do great Hebrew scholars tell us about the Jewish form of worship?

They tell us that the Jews had not only fixed forms, but also a fixed order in their public worship both in the Temple and in their synagogues.

Did our Lord give His sanction to this method of worship?

Yes; His constant attendance at synagogue and Temple sanctioned it, for though He condemned the formality of some of the worshippers, He never once condemned the form of worship.

Did our Lord ever give His positive sanction by precept as well as by example to the use of precomposed forms of prayer?

Yes; when He gave us the Lord's Prayer.

Is the Lord's Prayer only a model to teach us what to ask for and how to ask it?

No; it is a *form* of prayer, the very *words* of which are to be used.

Does our Lord tell us we are to use the very words which He gave us?

Yes; He says, "When ye pray, say, Our Father," etc. (Luke xi. 2).

Has the Church ever ceased to use precomposed forms of prayer in her public worship?

No; worship by precomposed forms has been the universal and unvarying custom of the Church in every age from the beginning. And to-day out of 350 millions of nominal Christians, at least 300 millions use the ancient and divinely sanctioned method of worshipping God by means of precomposed forms.

§ 5. Vestments in Public Prayer.

Why do the clergy wear a vestment or special dress in divine service?

As a sign and a reminder of the reverence due to God.

Is there any other reason for wearing a vestment in public worship?

It is a badge of office reminding the people that the minister of divine service is an authorized servant of God. (It has the same practical use as the robes of our higher judges or the uniform of the officers of the army or navy.)

What other reason can you give?

To conceal the ever-changing fashions of man.

What further reason?

It has always been the custom of God's Ministry since the days of Aaron, the head of the first or Jewish order of priesthood.

What authority had the Jewish ministry for wearing vestments in divine service?

The authority of God Himself, Who considered it so important a matter that He gave most minute directions concerning it (Ex. xxviii.).

Has the Church of Christ always employed vestments in divine service?

Yes; from the very beginning. She has thus obeyed the Apostle's command that "all things be done decently and in order" (1 Cor. xiv. 40).

Eleventh Sunday after Trinity.

THE BOOK OF COMMON PRAYER.

	1st year.	2d year.	3d year.
Lection.....	Luke xviii. 9-15	Deut. xxvi. 1-16	Acts iv. 13-32
Text.....	Mark xi. 17	Ecc. v. 2	1 Cor. xiv. 15

PORTION OF CHURCH CATECHISM.

From "My good child," *to* "Amen, so be it."

§ 1. Primitive Worship in the Prayer Book.

Has our Prayer Book any connection with the services used by the Church immediately after the Day of Pentecost?

Yes; our Prayer Book contains the substance of these services, and is a direct growth from them as from a germ or seed.

Of what two parts did the worship of the Primitive Church consist?

"The Breaking of Bread and the Prayers" (Acts ii. 42).

How are these two parts of worship represented in our Prayer Book?

They are represented by our office for Holy Communion, and by the offices for Daily Morning and Evening Prayer.

Has the Church always had forms for other rites and ceremonies besides the Liturgy or Communion office and the Daily offices?

Yes; besides the offices for Holy Communion and Daily Prayer, she has had forms for occasional services.

What are these?

The offices for Holy Baptism, Marriage, Burial, etc., to be used by Priests, and offices for Confirmation, Ordination, Consecration of Churches, etc., to be used by Bishops.

§ 2. The Liturgy.

What was the office for Holy Communion called in the early Church?

The Divine Liturgy or Divine Service.

Why was it called by this name?

Because it was always regarded as the chief act of the Church's ordinary worship.

When the Church spread into many different lands after the Day of Pentecost did Christians carry with them any form for celebrating the Holy Communion?

Yes; they doubtless carried with them the form of Divine Service used by the Apostles at Jerusalem.

Did this form always remain the same in all countries?

It remained the same in its leading features.

In what respect did the liturgy of one country differ from that of another?

First, in language; according to the teaching of the Apostles, divine service was always in the language which the people understood (1 Cor. xiv. 14–20).

In what other respect did they differ from one another?

In details; each Church having the right to add to and beautify its own liturgy while preserving the essential features of the original form.

Have any of these early liturgies come down to us?

Yes; four great liturgies of the early Church have come down to us.

What are these?

1. The Jerusalemite of S. James;
2. The Ephesine, of S. John or S. Paul;
3. The Alexandrine, of S. Mark;
4. The Roman, of S. Peter.

§ 3. The Daily Offices of Prayer.

Did the early Church make provision for daily worship?

Yes; services of prayer and praise were appointed for every day throughout the year in addition to the Holy Communion, which was usually confined to Sundays and holy days.

Of what did these daily services consist?

In substance of what our Daily Morning and Evening Prayer consist, namely, recitation or singing of the Psalter in course, brief lessons from the other parts of Holy Scripture, canticles or hymns, and prayers, always including the Lord's Prayer. (See Sixteenth Sunday after Trinity, § 7, and Tenth Sunday, § 4.)

§ 4. Divine Service in the Church of England.

With which of the four great liturgies of the primitive Church is our own office for Holy Communion most intimately connected?

With the Ephesine of S. John.

Into how many periods does the history of divine service of the Church of England naturally divide itself?

Into four, namely:

1st. The British, A.D. 65 to 596.
2d. The Anglo-Saxon, A.D. 596 to 1085.
3d. The Norman, A.D. 1085 to 1549.
4th. The Reformed, A.D. 1549 to the present date.

What took place at the beginning of the fourth period (A.D. 1549)*?*

These different forms of divine service were again revised and reformed, and one "use" was adopted for all Dioceses in the land.

Were the Roman liturgy and offices ever the "use" of the Church of England?

Never at any period of its history. As papal influence increased in England many Roman

features were introduced, but the English services never lost their independent character as derived from the Ephesine and Gallican forms, and not from the Roman.

When was the Roman liturgy first introduced into England?

About the beginning of the 18th century, when it became the use of the Roman sect in England. (See lesson for Nineteenth Sunday after Trinity.)

§ 5. The Reformed English Prayer Book.

In what language were the services originally in England?

In British before the Saxon Invasion, then in Anglo-Saxon or English.

What language was gradually introduced into the services later?

The Latin.

Through what influence was this change introduced?

Through Roman influence, which increased very much in the country after the Norman Conquest in A.D. 1066.

Into what condition as regards doctrine had the services come, under this foreign influence?

They became very corrupt, many errors and superstitions having crept into the service books.

What changes were made in the service books at the Reformation?

They were translated into English; errors and superstitions were taken away; the services were simplified, the Seven Hours of the daily office being reduced to their primitive number of two, for Morning and Evening Prayer; some new matter was added, and the four books were bound together in one volume.

§ 6. Our Prayer Book a Revision of the Ancient English Prayer Books and not a New Compilation.

Is it right to speak of the Book of Common Prayer as a new book or as compiled at the Reformation?

No; in all its framework it remains the same book as from the beginning.

How then would you describe this great work?

It was a Revision. The English Book of Common Prayer is the ancient Prayer Book of the Church of England revised.

By whom was the work of revision conducted?

By the Church herself acting through her representatives in Convocation.

What is the character of the contents of the Prayer Book?

From a careful and detailed calculation it has been found that, of the whole Prayer Book,

Three-fifths are taken from Holy Scripture;

One-fifth consists of prayers, creeds and canticles more than 780 years old, and some reaching to Apostolic times;

One-fifth consists of prayers and exhortations 200 to 330 years old.

With what feelings ought we to regard the whole Book of Common Prayer?

With feelings of great thankfulness that God has handed on to us such a rich treasury of Catholic devotion.

[The English book of Common Prayer was used in the American Church until the Revolution. In 1789 a few unimportant changes were made. Chief among these was the adoption of the Scottish form of Consecration of the Eucharist, which (with a few verbal alterations) was the form also in the revised English Book of 1549.]

Twelfth Sunday after Trinity.

OUR FATHER, HALLOWED BE THY NAME, THY KINGDOM, THY WILL.

	1st year.	2d year.	3d year.
Lection.....	Matt. xxi. 1-17	Ex. iii. 1-16	Matt. xviii. 1-15
Text.....	Matt. xxi. 12, 13	Ecc. xii. 13	Heb. i. 14

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" *to the end.*

§ 1. Our Father.

Why does our Lord tell us to say "Our Father"?
In order to teach us we are not to pray for ourselves alone.
Who alone has the right to say "My Father"?
John xx. 17.
Who then are the brethren for whom we are to pray when we say "Our Father"?
"All men, especially them who are of the household of faith," that is, our brethren in the Church (Gal. vi. 10).
Why does our Lord bid us address our Father in heaven?
In order to raise our thoughts above this earth and its affairs.
But is not our heavenly Father everywhere?
Yes; but He is in heaven most gloriously.
Where is heaven?
It is where our Lord Jesus Christ is in visible majesty at God's right hand (Acts vii. 55, 56).
Is there any other reason why our Lord bids us address God as our Father in heaven?
Yes; in order to remind us of His infinite power and love above that of all fathers on earth.

§ 2. Hallowed be Thy Name.

What is the first petition in the Lord's Prayer?

What is meant by petition?
Asking or something asked.
How many petitions are there?
Six.
How may these be divided?
The first three are for God's glory; the last three for man's necessity.
What then should we learn from this?
That we are to seek and pray for the glory of God before all things (Matt. vi. 33).
What is meant by hallowing?
Keeping holy or sacred.
(This petition is further considered under the Third Commandment.)

§ 3. Thy Kingdom Come.

What is the second petition in the Lord's Prayer?

Is not God already king over all the earth?

Yes; He is and He has given our Lord Jesus Christ "all power in heaven and in earth" (Matt. xxviii. 18).

How then can God have a kingdom to come?

Because what He desires is the willing obedience of all over whom He reigns.

What is meant by the kingdom of God or kingdom of heaven in Holy Scripture?

It means the Church of Christ.

If then we pray "Thy kingdom come" in reality, what do we pray for?

We pray that the knowledge of our Lord and Saviour Jesus Christ may be given to those who know Him not, and that His Church may grow and increase in the earth.

What besides will this lead us to do?

To work for the advancement of God's kingdom or Church both at home and among the heathen.

How alone can the kingdom of God really come on earth?

By taking possession of men's hearts and lives.

When will God's kingdom come perfectly?

When Christ comes in visible glory and "when all things shall be subdued unto Him" (1 Cor. xv. 28).

What then do we pray for when we say "Thy kingdom come"?

We pray that Christ Himself may come, as S. John prayed, "Even so, come, Lord Jesus" (Rev. xxii. 20).

Who alone can pray such a prayer?

Those only who are preparing to meet Him.

§ 4. Thy Will be Done.

What is the third petition in the Lord's Prayer?

What is God's will?

John iii. 16.

Does God declare His will to us in any other way besides in His Scriptures?

Yes; by His providence, or the way in which He orders our lives.

What must we do when He sends us things hard to bear, such as disappointment or sickness or sorrow?

We must submit to God's will.

Who set us an example of thus saying "Thy will be done"?

Luke xxii. 42.

§ 5. As it is in Heaven.

To whom does our Lord direct our thoughts every time we say this petition of the Lord's Prayer?

To the holy angels.

Have the holy angels always existed?

No; God created them.

Will men ever become angels?

No; angels are a different order of creation (Heb. ii. 16).

In what do angels differ from men?

Angels are spirits only; men have, and shall always have, bodies as well as spirits (Heb. i. 7).

Are all the angels alike in power or dignity?

No; there are different ranks or orders amongst them.

How many orders of angelic beings seem to be mentioned in Holy Scripture?

Nine; namely, angels, archangels, cherubim, seraphim, thrones, dominions, virtues (or mights), principalities, powers (Col. i. 16; Eph. i. 21).

Are any archangels known to us by name?

Rev. xii. 7; Luke i. 19.

What is the office of the cherubim?

To be guardians of holy things (Gen. iii. 24).

What is the special office of the seraphim?

To worship (Is. vi. 2, 3).

Have the various orders of angels anything to do for men on earth?

Yes; they are sent by God to watch over Christian people night and day, and they take the souls of the faithful to Paradise when they die (Matt. xviii. 10; Heb. i. 14; Luke xvi. 22).

§ 6. Angels our Fellow Servants and Examples.

What communion or fellowship besides have we with the angels?

We join with them as "fellow servants" in the worship and praise of God (Rev. xix. 10; xxii. 9).

Where do we join with them more particularly?

In the Holy Eucharist where we say, "Therefore with angels and archangels, and with all the company of heaven," etc.

What day has the Church appointed to recall this truth?

The feast of S. Michael and All Angels (Sep. 29th).

To what especially in the holy angels does our Lord direct our minds in this prayer?

To the willingness and the perfectness with which they do God's will in heaven.

Thirteenth Sunday after Trinity.

GIVE US THIS DAY, AND FORGIVE US, ETC.

	1st Year.	2d Year.	3d Year.
Lection.....	John vi. 1–15	1 Kgs. xvii. 1–17	Mt. xviii. 21 to end
Text.....	John vi. 27	Ps. cxlv. 15, 16	Mark xi. 25

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. Daily Bread.

What is the fourth petition in the Lord's Prayer?

How is this explained in the "Desire"?

"I pray unto God, that He will send us," etc.

What things are needful for our bodies besides food?

Clothing, shelter, health, etc.

Why must we pray for these things as well as labour for them?

Because God alone is "the author and giver of all good things" (Collect for Seventh Sunday after Trinity).

Can the labour of men produce the fruits of the earth?
Not without the sunshine and the rain which God must send (1 Cor. iii. 7).
Who gives the health and the strength to labour and to earn money?
God.
Why does our Lord bid us pray only for bread?
To teach us to be content if need be with the simple necessaries of life (1 Tim. vi. 8).
Why does our Lord bid us pray only for "this day's" bread?
To teach us to use this prayer daily.

§ 2. The Bread of the Soul.

What else do we pray for in this petition?
The bread of the soul; our Lord Jesus Christ.
In what words does our Lord teach us this?
John vi. 35.
How do we receive the Lord Jesus as the Bread of Life?
We must receive Him in every way that He has appointed, in the reading and hearing of His Word, by the Holy Spirit in answer to prayer, but above all in the devout reception of His Body and Blood in the Holy Communion.
What then, above all things, do we ask for when we say, "Give us this day our daily bread"?
We ask that God would give us daily that new life of soul and body which is only in His Son Jesus.

§ 3. Forgive Us, As We Forgive.

What is the fifth petition?

What are "trespasses" called in the Lord's Prayer as we read it in S. Luke's Gospel?
Luke xi. 4.
Do we need to ask forgiveness "daily"?
What is one essential part of a true repentance?
The forgiveness of others.
In what parable does our Lord compare our sins to debts?
Matt. xviii. 23 to end.
What does He teach us there?
He teaches us that we owe infinitely more to God than our brother can ever owe to us.

What great duty does He teach us from this?

That we are to forgive our brother "until seventy times seven."

What does this mean?

It means that there is no limit to our forgiveness, but we must forgive every time our brother repents.

What will make us always ready to forgive even the greatest injuries?

The remembrance of how much "God for Christ's sake" has forgiven us.

In what beautiful words does the Holy Spirit urge us to forgiveness?

Eph. iv. 32.

Fourteenth Sunday after Trinity.

AND LEAD US NOT INTO TEMPTATION.

	1st Year.	2d Year.	3d Year.
Lection.....	Matt. iv. 1-12	Dan. iii. 8 to end	1 Cor. x. 1-14
Text.....	Heb. iv. 15	Ps. xci. 4	1 Cor. x. 13

PORTION OF CHURCH CATECHISM.

From "You said that your" *to* "anything that is his."

§ 1. Temptation.

What is the last petition of the Lord's Prayer?

What is the meaning of temptation?

Trial.

What are some of the temptations to which we are constantly exposed?

We are tempted within by our own sinful nature.

Give examples of such temptations.

Anger, lust, greediness, desire for strong drink, sloth, pride.

What temptations are we exposed to from without?

The example of wicked men, bad words, bad companions, bad books, bad pictures, false teaching about God and religion, the suggestions of evil spirits, etc.

Is temptation itself sin?

No; it only becomes sin when we yield to it.

Does God ever lead us into temptation?

Yes; in a sense, He may be said to do so when by His providence He allows us to be exposed to temptation.

Does God tempt men to sin?

James i. 13.

Who is the great example of one led into temptation by God Himself?

Our Lord Jesus Christ. "Then was Jesus led up *of the Spirit* into the wilderness to be tempted of the devil" (Matt. iv. 1).

§ 2. Deliver us from Evil.

When then we say, "Lead us not into temptation," do we pray to be entirely removed from temptation?

No; because this would be a prayer that we should be removed from all trial, that is, that we should be taken out of the world.

Can we be free from temptation as long as we are in the world?

No; so long as we are in the world we are in a state of trial or probation.

What then do we mean when we pray not to be led into temptation, when life is full of temptation?

We pray not to be led into new or needless temptation, or such trials as may overcome us.

How then may we explain this petition?

"Lead us not into temptation (or trial), but (if Thou in Thy wisdom seest fit to do so) deliver us from the evil (of it). If we are led into the *presence* let us not be brought under the *power* of temptation."

What is the only real "evil"?

Sin and its consequences.

§ 3. Watch and Pray.

Can we resist temptation in our own strength?

No; we must have the help of God or we shall fall.

Are we ever exposed to temptation before which we cannot but fall?

Not if we pray for God's help.

What especially must we watch against?

We must watch against the very beginnings of sinful desire.

How besides are we to watch against temptation?

By avoiding the places and occasions of it.

Have we any right to expect God's help when we put ourselves in the way of temptation?

No; to do so is to forfeit all claim to God's protection.

[The words "For Thine is the kingdom, and the power, and the glory, forever and ever." are called the doxology. They are not found in some of the oldest copies of the New Testament.]

Fifteenth Sunday after Trinity.

THE HOLY CATHOLIC CHURCH FORESHADOWED AND FORETOLD.

	1st year.	2d year.	3d year.
Lection	Matt. xvi. 13 to end	Is. liv.	Matt. iii. 1–13
Text...	Matt. iii. 1, 2	Dan. ii. 44	Matt. xvi. 18

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly" *to* "please God to call me."

§ 1. The Church the One Way of Salvation.

What is the next article of the Creed after "I believe in the Holy Ghost"?

What is the Church called in the Nicene Creed?

"One Catholick and Apostolick Church."

By Whom then was the Holy Catholic Church made?

By God and not by man.

Why is it necessary to believe in the One Holy Catholic Church?

Because it is God's one appointed way of salvation.

Will not God save us in any way provided we are sincere?

No; we can only be saved in the way which Christ has appointed (Mark xvi. 16).

Does this apply to devout heathen who have never heard the Gospel, or to others who have not had it truly presented to them?

No; God is just, and will only judge men according to the opportunities which He gives them (Luke xii. 47, 48; Rom. ii. 6–17).

Does it make any difference then what Church or sect we belong to if we are only aiming at the right place?

Yes; it makes a great difference whether we obey Christ or disobey Him.

Is it important then that we should know what His Church is?

Yes; it is very important, because our Lord has said, "If ye love Me, keep My commandments" (John xiv. 15).

§ 2. The Jewish Church.

Did God have a Church on earth before the Holy Catholic Church?

Yes; He had the Church of Israel or Jewish Church.

Who founded this Church?

God Himself.

By what rite or sign were persons admitted to it?

By circumcision.

What ministry did God appoint over the Jewish Church?

A priesthood in three orders, High Priest, Priest, and Levite (Lev. viii.; Num. iii. 1–14).

What was the penalty of usurping the priest's office?

The penalty was death to anyone who attempted to exercise the duties of a priest until he was regularly ordained (Num. iii. 10).

What happened to Korah (a Levite) and Dathan and Abiram (laymen), on their attempting to assume the priesthood?

The earth opened and swallowed them up with all the persons who upheld them (Num. xvi.).

Give another instance of the same kind.

King Uzziah, who was only a layman, went into the Temple to burn incense on the altar, and God smote him with leprosy (2 Chron. xxvi.).

What other layman, who was also a king, presumed to usurp the priest's office? 1 Sam. xiii. 5–15.

What was God's punishment for this act?

Verse 14.

If the unlawful entering on the Jewish ministry was punished with death, what should we think of the unauthorized exercise of the Christian ministry?

That it would be sinful in the highest degree.

§ 3. Schism in the Jewish Church.

Did wicked men in Israel ever attempt to set up another church in place of that which God had set up?

Yes; King Jeroboam and the men of the Northern or Ten Tribes did so.

What did Jeroboam do?

He established two "houses of high places," one at the North and one at the South of his Kingdom, in opposition to the one true house of God at Jerusalem.

What else did he do?

Being unable to obtain properly consecrated priests of the line of Aaronic succession, "he made priests of the lowest of the people, which were not of the sons of Levi" (1 Kings xii. 31–34).

How did God show His hatred of this sin?

He denounced it by His prophets (1 Kings xiii. xiv.).

What followed?

False worship of the true God led to the worship of false gods.

What was the end?

The Northern kingdom with its schismatical and man-made church, after an existence of only 250 years, was brought to utter ruin, never more to rise again (2 Kings xvii. 1–24).

§ 4. The Church or Sect of the Samaritans.

Is there any other instance in the Old Testament of a false church or sect being set up as a rival to the one Church or Kingdom of God?

Yes; the church or sect of the Samaritans.

What form did this assume?

It assumed the form of an organized sect or church with a magnificent temple on Mount Gerizim

(about 25 miles from Jerusalem), a man-made priesthood, a service copied from that of God's Temple at Jerusalem, an observance of the divinely appointed feasts and the acceptance of the five books of Moses as its Bible.

Did long continuance give this Samaritan sect any churchly character in God's sight?

No.

How do we learn this?

By our Lord's judgment upon it more than 500 years later.

What was Christ's judgment upon it?

While treating its members with the greatest love and gentleness, He refused to acknowledge it as a part of God's kingdom (John iv. 22).

§ 5. The Jewish Church a Visible Society.

Were all the members of God's ancient Church saved?

By no means.

Of what use then was the Church?

It was God's way of salvation (Rom. iii. 1–5).

Were all its members elected to salvation?

Yes; every Jew who was circumcised was a member of the "elect" or chosen people (Is. xlv. 4).

Why then were not all saved?

Because all did not comply with the conditions of salvation which God laid down for them.

§ 6. The Jewish Church the Seed of the Catholic Church.

Was the Jewish Church meant to continue forever?

Not in its first or Jewish form. It was to prepare the way for the Catholic Church (Gal. iii. 24 to end).

What is the meaning of Catholic?

Universal, including all nations.

Was the Jewish Church a Catholic Church?

No; it was confined, in God's wisdom, to one nation only, namely to the children of Abraham.

What relation did the Jewish Church have to the Holy Catholic Church?

That of a seed to a plant, or a root to a tree (Rom. xi. 17–24).

Was this growth of the Catholic Church out of the Jewish foreseen? Yes; God revealed it to His prophets.

What prophet especially foretells with great clearness the change of the Jewish into the Catholic Church?

Isaiah (ii., lii., liv., lx.).

What is there peculiar about all these prophecies?

That the old Church and the New Church are in a real sense one. The one grows into the other as a seed into a plant.

Of what does the Old Testament chiefly treat?

It treats chiefly of the nature and history of the Jewish Church.

Why is it necessary to know the nature and history of the Jewish Church?

Because in God's wisdom the Jewish Church was not only meant to be the seed of the Catholic Church, but also to be its "shadow" and "figure" (Col. ii. 17; Heb. viii. 5; ix. 9; x. 1), while its failures and sins were meant to be "our examples" and warnings (1 Cor. x. 6; Jude 11; 2 Tim. iii. 15, 16).

What is the essential character of a shadow?

It gives the exact outline of some body or substance.

And what was the effect of all this teaching at the time of Christ's coming?

There was a universal expectation among the Jews that the old Church was to enter upon a new state and that the kingdom of God was to be set up more perfectly (Mark xv. 43; Luke iii. 15).

Sixteenth Sunday after Trinity.

THE HOLY CATHOLIC CHURCH PREPARED AND FOUNDED.

	1st year.	2d year.	3d year.
Lection.....	Matt. x. 1-16	Lev. viii. 1-14	Acts i. 15 to end
Text.....	Matt. x. 40	Is. liv. 10	Eph. iv. 11, 12

PORTION OF CHURCH CATECHISM.

From "My good child" *to* "Amen, so be it."

§ 1. Christ Prepares the Church.

Did our Lord establish His Church while He was on earth?

No: He always spoke of it as future. It is "at hand"; it is "coming." "Upon this rock I *will* build My Church" (Mark i. 15; ix. 1; Luke xxii. 16, 18; Matt. xvi. 18, 19).

What then did He do?

He prepared for its coming.

In what way did our Lord prepare for the foundation of His Church?

He gathered a band of disciples, and out of these He chose twelve, "whom also He named Apostles," "that they should be with Him," that is, constantly, and that He might train them to be the founders and governors of His Church (Matt. x. 1; Mark iii. 14; Luke vi. 13; xxii. 29, 30).

In what way besides did He prepare?

He described the character of His Church beforehand.

By what names does our Lord call His Church?

"The Kingdom of God," "The Kingdom of Heaven," "My Church," "The Church" (Matt. xvi. 18, 19; John iii. 5; Matt. xviii. 17).

§ 2. Christ Teaches that the Church has an "Outward Visible Form."

In what way does our Lord teach that the Church is a visible Society of men like the Jewish Church?

He calls it a "Kingdom," and over this Kingdom He appoints certain men and their successors "to the end of the world" as rulers and governors.

In what other way does our Lord teach this?

He appoints one visible rite whereby persons can be alone admitted to His Kingdom, and another rite whereby they must continue in it (John iii. 5; vi. 53).

Has this outward form any character which the form of other societies has not?

Yes; its form, that is, its government and its laws, are appointed by Christ, and therefore cannot be altered from what He originally made them.

§ 3. Christ Teaches that the Church has an "Inward Spiritual" Life.

Has the Church any inner character in addition to the outward form ordained by Christ?

Yes; it has an "inward spiritual" life.

How did our Lord describe this beforehand?

He spoke of the Church as a New Creation or new and supernatural family, into which men were "born again" by means of "water and of the Spirit" (John iii. 5).

In what other way did our Lord describe this inward spiritual life of the Church?

By comparing it to a vine and its branches: "I am the vine, ye are the branches" (John xv. 15).

To what figure in S. Paul's teaching do these of the vine and the family correspond?

The figure of a human body as where the Church is called "the Body of Christ," and baptized persons are spoken of as "members of His body, of His flesh, and of His bones" (Eph. i. 22, 23; v. 30).

What power alone can make a family, or a vine, or a human body?

The power of God. Man can gather a number of persons together, but they will not form a family unless God has already made them such by birth into that family. Man can carve and paint something that will *look* like a vine or a human body, but God alone can make a real vine or a real body.

What then do these figures of the Church teach us?

They teach us that the Church is a creation of God and not a work of man.

§ 4. Christ's "Commandments" Concerning the Church.

During what time especially did our Lord give His Apostles instructions how to found His Church?

Acts i. 2, 3.

What were some of the "commandments" of which the writer of the Acts here speaks?

Matt. xxviii. 19, 20.

Where are the other "commandments" to be found?

They are to be found in what the Apostles did in setting up the Church.

Where do we learn what the Apostles did?

Chiefly in the book of Acts and in the Epistles (or letters) of Apostles.

What rule then are we to remember in reading the Acts and the Epistles?

We are to remember that whatever the Apostles established or practised was done because Christ had already given them His commandment for it.

§ 5. Christ gives the Apostles Power to Govern the Church.

Did our Lord do anything else to the Apostles during these forty days besides "speaking" to them "of the things pertaining to the Kingdom of God"?

Yes; He gave them extraordinary spiritual powers.

What were some of these powers?

John xx. 21, 23.

Did Christ give these powers only to the first twelve Apostles?

No; when He commits to them that "power" which He tells them has been committed to Him "in Heaven and in earth," and promises to be with them in exercising it, He expressly says that this is to continue "alway, even unto the end of the world" (Matt. xxviii. 20).

As the twelve Apostles to whom this was spoken lived but a short time on earth, what does this show?

It shows that though the first Apostles died, the *office* which they held was to continue "alway, even unto the end of the world."

In what way was the office of Apostle to be continued?

By the first Apostles appointing successors and ordaining them with prayer and the laying on of hands.

§ 6. The Church Founded.

When was the Church, as foretold and described and prepared by Christ, actually founded?

On the day of Pentecost.

Where was our Lord on that day?

He had ascended into Heaven ten days before.

By whose instrumentality then did our Lord found His Church?
By His Apostles.
By Whose direct power did He give it its inward life?
Acts i. 8; ii. 4.

§ 7. Four Marks of the Holy Catholic Church.

What is told us about the condition of the laity or people?
It is said that "they continued steadfastly in the Apostles' doctrine and fellowship, and in (the) breaking of (the) bread, and in (the) prayers" (Acts ii. 42). (The word "the" is in the original.)
What may we call these four things in which the members of the Church "continued"?
We may call them the four marks by which baptized Christians in all ages may know whether they are living in that one true Church which Christ's Apostles founded.
What is meant by continuing in the Apostles' Doctrine?
It means that the people believed and held fast those things which the Apostles taught them concerning Christ and His Church.
Were these things yet written for them in the New Testament?
No; the first books of the New Testament were not written until some years later.
In what form has this earliest Doctrine of the Apostles come down to us? The Creed.
What is meant by continuing in the Apostles' Fellowship?
It means that they did not split up into many independent bodies, but continued in that one Church over which the Apostles were the rulers and chief pastors under Christ.
Is the Apostles' Fellowship a mark of the true Church now?
Yes; the first Apostles consecrated others to take their place and to continue the line of Apostolic Succession "unto the end of the world" (Matt. xxviii. 20).
What do we call these Apostles now?
Bishops.
What is meant by "the Breaking of the Bread"?
The Holy Eucharist or Communion (1 Cor. x. 16).

What is meant by continuing in "the Breaking of Bread"?
It means that they constantly joined with the Apostles in that one act of public worship ordained by Christ.

What is meant by "the Prayers"?
It means those particular forms of prayer appointed by the Apostles for the daily or weekly celebration of the Holy Eucharist, and for the other services of the Church.

Might not "the Prayers" mean extemporaneous prayer?
No; because then it would have read "continued in prayer."

Can you give any other reason?
Yes; the original Greek speaks of them as "*the* Prayers," that is, the particular known prayers.

What then are the four great marks whereby any baptized Christian may know that he is a member of the One, Holy, Catholic, and Apostolic Church of Jesus Christ?
1st. That he continues to hold the Apostles' Creed;
2d. That he is obedient to the Apostles' government;
3d. That he receives the Holy Communion from the hands of the Apostolic Ministry; and
4th. That he joins devoutly in that liturgic form of worship which has been the common worship of the Church from the beginning.

§ 8. The Apostles Founded only One Church.

Do we find any evidence of the Apostles having founded different denominations of Christians?
No; Christ's Apostles founded only One Church as their Lord had commanded them.

Do we read anywhere in the New Testament of the early Christians meeting together and choosing and making ministers and forming churches for themselves?
No; they plainly regarded such a thing as impossible.

Is it true that the Church is founded upon the New Testament?
No; the Church was founded before a word of the New Testament was written.

Upon Whom was the Church founded?
The Church was founded on the Lord Jesus Christ.

What man alone had the right and power to make a new Church in place of the old Jewish Church?
Our Lord Jesus Christ.

Why?
Because He was both God and man in one Person.

How many Bibles has God given us?
God has only given us one Bible.

Have men any right to make new Bibles?
No; God only can do that.

Have they any right or power to make new churches?
No more than to make new Bibles.

What then must we do if we would serve God truly?
We must continue steadfastly in that one visible Society of which our Lord foretold when He said, "Upon this rock I will build My Church"; that Society which His Apostles actually founded in Jerusalem 1,800 years ago, and with which Christ promised to be present even "unto the end of the world."

Seventeenth Sunday after Trinity.

THE GOVERNMENT OF THE HOLY CATHOLIC CHURCH.

	1st year.	2d year.	3d year.
Lection	Luke x. 1-17	Num. xvi. 1-36	Acts ii. 37 to end
Text	Luke x. 16	Is. liv. 17	Acts ii. 42

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" *to the end.*

§ 1. The Government of the Church.

Where was the Church of Christ founded?
First in Jerusalem according to our Lord's command (Luke xxiv. 47; Acts i. 4, 8; ii. 1-6).

Did our Lord intend that it should remain there like the Jewish Church?

No; He commanded His Apostles to preach the gospel of the kingdom to "all nations."

What name has the Church of Christ to express this feature of its character?

It is called the Catholic or Universal Church, that is, the Church of all nations.

Why was this name given to it?

To distinguish it from God's ancient Church, which was confined to one nation.

What was one of the visible joints and bands binding all branches of the Church into one body?

The one ministry ordained by Christ and continued in every local Church.

Of how many orders or ranks did this ministry consist, as we find it referred to in the New Testament?

It consisted of three orders of ministers, namely, Apostles, Elders (that is, Presbyters or Priests), and Deacons (Acts xiv. 23; xv. 6; Phil. i. 1; 1 Tim. iii. 10).

Who were the first Apostles or Bishops of the Church?

The twelve men whom our Lord had chosen and trained personally (Matt. x. 2, 3, 4). (Let the names be learned.)

Was this training all that they needed to fit them for their office?

No; they had to be visibly ordained as Christ Himself had been (Luke iii. 21, 22; Acts x. 38; Heb. v. 5).

By Whom were they ordained?

They were ordained by our Lord Himself after He rose from the dead (John xx. 21–24).

§ 2. Apostolic Succession.

In what way was the office of Apostle to continue?

By what was called Apostolic Succession.

What is Apostolic Succession?

It is the making of new Apostles by those who are already Apostles.

Where do we read in the New Testament of new Apostles being made in addition to the Twelve who founded the Church?

When the first Apostles died, or when branches of the Church were established in new places and it was necessary to appoint Apostles over them.

Can you mention some Apostles who continued the Apostolic Succession after the first Twelve?

"The Apostles Barnabas and Paul" (Acts xiv. 14).

Are any other persons spoken of as Apostles?

Yes; Andronicus and Junia, or Junias (Rom. xvi. 7); Epaphroditus (Phil. ii. 25; "Messenger" is "Apostle" in the original); James, the Lord's brother (Gal. i. 19).

What then do these facts plainly show?

They show that the office of Apostle was continued in the Church in accordance with our Lord's promise to the original Eleven, "Lo, I am with you alway, even unto the end of the world."

§ 3. The First Order of the Ministry—Apostles.

What was the office or work of an Apostle?

The office of an Apostle was to teach, to feed, and to rule the Church in Christ's stead.

Was bearing witness to Christ's Resurrection peculiar to Apostles?

No; over five hundred brethren, that is, laymen, were also witnesses of this fact (1 Cor. xv. 5–8).

Was working miracles peculiar to Apostles?

No; the working of miracles was something which our Lord promised to those who were simply believers (Mark xvi. 17, 18), while S. Stephen, who was *not* an Apostle, is especially mentioned as working miracles (Acts vi. 8).

What then is peculiar to the Apostolic office?

The Apostles were ordained by Christ to be His representatives on earth; as He was sent by the Father, so they were sent by Christ (John xx. 21).

By what names are the members of the first order of the Holy Ministry called in the New Testament?

They are called Apostles and Angels, both words meaning messenger (Rev. ii. 1, etc.).

By what name are Apostles called now throughout the whole Church?

Bishops, that is, overseers.

Why was the name changed?

Out of reverence to the first Apostles, to whom that name was henceforward usually reserved.

Was the office changed by the change of name?

No; the office remains the same. The Bishops possess Christ's authority to teach and bless, ordain and govern, as did the first Apostles.

§ 4. The Second Order of the Ministry—Priests.

What is the second order of the Holy Ministry as ordained by the Apostles under our Lord's directions?

The order of Presbyters, or as it is translated in our English Bibles, Elders.

What is the word Priest?

It is a short word for Presbyter (Prester, Preste, Priest).

What is the office of a Priest?

He has a large share of that power which our Lord gave to His Apostles or Bishops in all its fulness.

What power of the Bishop does he not possess?

The power to confirm and to ordain.

§ 5. The Third Order of the Ministry—Deacons.

What is the third order of the Holy Ministry?

That of the Deacons.

Where have we an account of the ordination of the first Deacons?

In Acts vi. 1–7. (Let the names be learned.)

What powers of the Ministry do they possess?

Preaching and Baptizing (Acts vi. 10; viii. 5, 12, 13, 35, 38, 40; xxi. 8).

What do we learn from later history in regard to the government of the Church?

We learn that for 1,500 years all Christians throughout the world acknowledged no other government than that of Bishops, Priests and Deacons ordained in direct succession from the Apostles.

What then is our duty towards the Bishops, Priests and Deacons of the Church?

We are bound to respect and "obey" them as those appointed by Christ Himself to "rule over" us and to "watch for (our) souls" (Heb. xiii. 17).

Eighteenth Sunday after Trinity.

THE HOLY CATHOLIC CHURCH SPREADING AND CONTINUING.

	1st year.	2d year.	3d year.
Lection	Matt. xiii. 24-31	Num. xvii. 1-12	Acts vi.
Text.....	Matt. xiii. 30	Is. lx. 10	John xvii. 21

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. General Councils of the Catholic Church.

Into what lands did the Catholic Church spread in the first seven centuries?

Into Western Asia, Persia and India; the South and Middle of Europe and the British Isles; Egypt, North Africa and Ethiopia.

How did the Church in these many lands act as one body?

Its Bishops met from time to time in what are called Œcumenical or General Councils.

What was done in these General Councils?

The Bishops re-affirmed the true faith where it was attacked by heresy, and framed canons for the good government of the Church.

How many such Councils have been accepted as general by all branches of the Catholic Church? Six.

What is the first of these?

The Council of Nicæa or Nice (in Asia Minor), held in A.D. 325.

What is the second?

The first Council of Constantinople, held in A.D. 381.

What is the third?

The Council of Ephesus, held in A.D. 431.

What is the fourth?

The Council of Chalcedon (an Asiatic suburb of Constantinople), held in A.D. 451.

Where were the fifth and sixth held?

They were held in Constantinople in the years 553 and 681.

What is there remarkable about all *the General Councils in regard to the claims of the modern Bishops of Rome to supremacy over all other Bishops?*

In not one of these Councils did the Bishop of Rome preside either in person or even by proxy or legate.

What does this fact show conclusively?

It shows that the claims of the modern Bishops of Rome to supreme authority over all other Bishops were unknown to the Church in the first seven centuries and are therefore false.

§ 2. Schisms in the Catholic Church.

Did the Catholic Church throughout the world always remain visibly united?

No; in the year 1054, the first great division, which continues to the present day, took place.

What happened at this time?

The Western or Latin branches of the Church, under the leadership of the Bishop or Pope of Rome, ceased to hold communion with the Eastern or Greek Churches, under the leadership of the Bishop or Pope of Constantinople.

What was the next great schism?

That which took place in the sixteenth century, when the Churches in the South and Middle of Europe, under the leadership of the Bishop of Rome, ceased to hold communion with the Church of England.

What was the cause of this schism?

It was once more the ambition of the Bishop of Rome to usurp authority, in this case over the Church of England.

What is this great event in the history of the Catholic Church called?

The Reformation of the Church of England.

What happened about the same time in Germany, France, Switzerland, and Scotland?

Large bodies of Christians under Luther, Calvin, Knox, and others broke away from the Catholic Church in its corrupt state, and formed independent sects.

Was this a true reformation as conducted in these countries?

No; it was rather of the nature of a revolution.

How was this?

Instead of rejecting *only* the Roman errors, which were new, they rejected also the Catholic ministry and worship, which were Apostolic and old, and thus cut themselves off from the Catholic Church.

§ 3. The Catholic Church the One Way of Salvation.

What is the Holy Catholic Church?

It is that visible Society or Kingdom which our Lord founded upon the earth more than 1,800 years ago.

Are there many religious societies to-day calling themselves churches?

(See tables on pp. 119 and 120.)

Can all these be the Catholic Church which our Lord founded?

No; our Lord only set up one Church.

How then can we tell where the Catholic Church is?

By several plain marks.

Name one.

Its age.

How old must the Church be?

More than 1,800 years old.

When was the oldest of the sects formed?

Only about 350 years ago.

What is that sin called in Holy Scripture which the founders of these sects committed?

The sin of heresy and schism (Gal. v. 19, 20; 1 Cor. i.; iii.; xi. 18, 19; xii. 25).

Did our Lord foresee these heresies and schisms?

Yes; He warns us against false teachers (Matt. xxiv. 11), and at the most solemn period of His life He prayed that His people might be saved from divisions.

Are all Christians who are living in separation from the Catholic Church to be held responsible for this sin?

No; we may well believe that by far the greater number sin through ignorance, having never had the opportunity of knowing the truth.

How must we always treat those who are living in heresy or schism?

With love and gentleness. "Speaking the truth in love" (Eph. iv. 15).

What besides must we do for those who are living in heresy and schism?

We must pray that our Lord would lead back all His sheep so that there may be "one flock, one shepherd" (John x. 16, Revised Version).

TABLE OF RELIGIOUS SOCIETIES FOUNDED IN EUROPE, ASIA, AND AFRICA BETWEEN A.D. 33 AND A.D. 500.

	NAME OF SOCIETY.	WHEN FOUNDED	BY WHOM FOUNDED.
		A.D.	
1	THE HOLY CATHOLIC CHURCH, founded at Jerusalem, thence extending its various branches, its diocesan and national Churches into Syria, North Africa, Greece, Italy, Spain, France, England, Ireland, Scotland etc., and known in these lands simply by the local designation such as "the Church at Antioch," "the Church of Ephesus," "the Church in Smyrna," "the Churches of Asia," "the Churches of Galatia," "the Church of Gaul or France," "the Church of Britain or England," "the Church of Ireland," etc. (See Acts xiii. 1; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14; 1 Cor. i. 2; xvi. 1, 19.)	33	JESUS CHRIST and His Apostles.
2	Docetæ and Gnostics (Spiritualists and Free-Religionists), about	40	[viii. 9–25]. Simon Magus, a layman (Acts
3	Ebionites (Unitarians), about	75	Ebion (?).
4	Nicolaitans (Rev. ii. 6, 15), about	90	Nicolas.
5	Cerinthians (Unitarians), about	90	Cerinthus, an Alexandrian Jew
6	Basilidians (Unitarians), about	120	Basilides, a Syrian.
7	Valentinians, about	140	Valentinus, an Alexandrian.
8	Marcionites (Rationalists)	2nd cent.	Marcion, a layman.
9	Encratites or Continentes (forbade the use of wine even in Eucharist)	"	Tatian, a Syrian.
10	Montanists (Millenarians and enthusiasts)	172	Montanus, a heathen priest.
11	Monarchianists (Anti-trinitarians)	190	Theodotus, a currier.
12	Sabellians or Patripassians (Anti-trinitarians)	225	Sabellius, an African priest.
13	Novatians or Cathari (Puritans)	251	Novatian, a Roman priest, and Novatus, an African.
14	Manichæans (Rationalists)	270	Manes, a Persian priest.
15	Paulianists (Unitarians)	272	Paul, Bishop of Samosata.
16	Donatists (African Puritans)	312	Donatus, an African bishop.
17	Arians (Unitarians)	325	Arius, a priest of Alexandria.
18	Aëtians or (Anomœans Unitarians)	359	Aëtius, a tradesman of Antioch.
19	Eunomians (Unitarians)	360	Eunomius, a bishop.
20	Priscillianists	380	Priscillian, a Spanish noble.
21	Pelagians	431	Pelagius or Morgan, a British monk.

Besides the above there were many other societies formed such as the Ascodrutæ, Marcites, Archontici, Quintillians, Seleucians and Hermians, who were for the most part a kind of Quakers and anti-sacramentalists.

Many of the "denominations" in this table flourished for several centuries, but out of all their number only one lives on to-day, namely, THE HOLY CATHOLIC CHURCH, both in its reformed and unreformed condition. Of the others, not a trace remains.

"Behold, they shall surely gather together, but not by Me; whosoever shall gather together against thee shall fall for thy sake. . . . No weapon that is formed against thee shall prosper" (God's promise to His Church in Is. liv. 15, 17).

TABLE OF RELIGIOUS SOCIETIES IN ENGLAND.

	NAME.	WHEN FOUNDED.	BY WHOM FOUNDED.
		A.D.	
1	THE CHURCH founded at Jerusalem (Introduced into England in the 1st or 2nd century.)	33	JESUS CHRIST and His Apostles.
2	Independents or Congregationalists	1568	[Browne. Richard Fitz and Robert
3	English Romanists	1570	Pius V., an Italian bishop.
4	Presbyterians (English)	1572	Certain Puritan or Calvinistic priests of the Church of England.
5	General Baptists	1633	Mr. Spilsbury and other Independent ministers.
6	Particular Baptists	1633	Independent ministers.
7	Friends or Quakers	1648	George Fox, a cobbler.
8	Seventh Day Baptists	1650	
9	Reformed Presbyterians or Cameronians	1680	[minister. Richard Cameron, a Scottish
10	Socinians or Unitarians	1719	
11	Glassites	1730	John Glas, a Scottish Presbyterian minister.
12	Wesleyan Methodists. (The Methodists did not leave the Church until 1795)	1739	[priest. John Wesley, an English
13	Welsh Calvinistic Methodists	1739	Howell Harris, a layman.
14	Inghamites	1740	Joseph Ingham.
15	Calvinistic Methodists	1741	George Whitefield, an English priest.
16	Sandemanians	1760	Robt. Sandeman.
17	Scotch Baptists	1765	
18	General Baptist Association, new connexion	1770	
19	New Jerusalem or Swedenborgians	1788	Emanuel Swedenborg.
20	Methodist New Connexion	1797	Alex'r Kilham.
21	Independent Methodists	1810	
22	Primitive Methodists	1810	Hugh Bourne and Wm. Clowa
23	Bible Christians	1815	Wm. O'Bryan.
24	Hicksite Quakers	1827	Elias Hicks. [impostor.
25	Mormons	1830	Joseph Smith, an American
26	Second Advent Brethren	1831	Wm. Miller.
27	"Catholic Apostolic Church" or Irvingites	1832	Edward Irving, a Scottish Presbyterian minister.
28	Wesleyan Methodist Association	1835	Dr. Warren.
29	Plymouth Brethren or Darbyites	1835	John Darby.
30	Evangelical Friends	1837	
31	Evangelical Unionists or Morisonians	1842	James Morison, a Scottish Presbyterian minister.
32	United Presbyterians	1847	

Besides the above there were in 1886 about 200 other societies in England, all of recent origin. Of these there are the following new sects of Baptists: Calvinistic Baptists, Congregational Baptists, Old Baptists, Open Baptists, Presbyterian Baptists, Strict Baptists, Union Baptists, Unitarian Baptists. The following are new sects of Methodists: Methodist Reform Union, Methodist Army, Modern Methodists, New Connection Wesleyans, New Methodists, Refuge Methodists, Temperance Methodists, Welsh Wesleyan Methodists, Wesleyan Methodist Association, Wesleyan Reform Glory Band, Wesleyan Reformers, Benevolent Methodists, Independent Methodists, Free Methodists.

TABLE OF RELIGIOUS SOCIETIES IN THE UNITED STATES

	NAME OF SOCIETY.	WHEN FOUNDED	BY WHOM FOUNDED.
1	The Holy Catholic and Apostolic Church founded at Jerusalem ..... Introduced into Britain in the first or second century and called the British Church; when Britain became England (seventh to tenth century) name changed to Church of England; subjected to the usurpations of an Italian Bishop from the eleventh century to the beginning of the sixteenth century; freed and reformed in the sixteenth century; introduced into America 1607 and called The Church of England in the Colonies. Civil or legal name changed to Protestant Episcopal after the Revolution, 1789.	A.D. 33	JESUS CHRIST and His Apostles.
2	German Reformed.....	1523	Ulric Zwingle.
3	Evangelical Lutheran.....	1529	Martin Luther.
4	Mennonite	1537	Menno Simon.
5	Presbyterian (Scottish).....	1520–60	John Knox. [Browne.
6	Congregationalist.....	1568	Rich'd Fitz and Robert
7	Roman Catholic ..... The Romanists in the United States have a valid Apostolic Succession in the ministry but are in schism not submitting to the lawful Bishops of the American branch of the Catholic Church As a sect they originated in England and Ireland in 1570, having separated in that year from the ancient Catholic Churches of England and Ireland.	1570	Pope Pius V.
8	Reformed (Dutch).....	16th cent.	
9	Schwenkenfelder	16th "	Caspar Schwenkfeld.
10	Baptist	1639	Roger Williams.
11	Friends or Quakers.....	1648	George Fox.
12	Seventh-day Baptist.....	1650	
13	Reformed Presbyterian.....	1680	
14	German Baptist or Dunkers.....	1718–80	
15	Moravian	1727	Count Zinzendorf.
16	Seventh-day German Baptist.....	1728	Conrad Beissel.
17	Associate Presbyterian.....	1743	
18	United Brethren.....	1755	William Otterbein.
19	Methodists.....	1766	John Wesley.
20	Shakers.....	1774	Ann Lee.
21	Universalist	1775–85	John Murray.
22	Free-will Baptist.....	1780	
23	Associate Reformed.....	1782	
24	New Jerusalem.....	1783	Emanuel Swedenborg.
25	Cumberland Presbyterian.....	1796	James McGready.
26	Christian.....	1800	James O'Kelly.
27	Evangelical Association.....	1800	Jacob Albright.
28	Reformed Mennonite.....	1811	
29	Disciples of Christ.....	1812	Thomas Campbell.
30	Reformed Methodist.....	1814	
31	Unitarian.....	1815	
32	Church of God.....	1820	John Winebrenner.
33	Methodist Society	1820	
34	Friends (Hicksites).....	1827	Elias Hicks.
35	Methodist Protestant.....	1830	
36	Mormons.....	1830	Joseph Smith.
37	Restorationists.....	1831	
38	Second Advent Believers.....	1831	William Miller.
39	Irvingites	1832	Edward Irving.
40	True Wesleyan Methodist.....	1843	

Besides these there are many smaller societies in the United States, all of recent origin.

"That Church alone which began first at Jerusalem on earth, will bring us to the Jerusalem in Heaven Whatsoever Church pretendeth to a new beginning pretendeth at the same time to a new Churchdom, and whatsoever is so new is none." —*Bishop Pearson* "On the Creed."

Nineteenth Sunday after Trinity.

THE HOLY CATHOLIC CHURCH IN ENGLAND.

	1st Year.	2d Year.	3d Year.
Lection	Matt. xiii. 44–51	1 Kgs. xii. 26 to end	Acts xi. 1–22
Text	Eph. iv. 4, 5, 6	Is. lx. 12	1 Tim. iii. 15

PORTION OF CHURCH CATECHISM.

From "You said that your" *to* "anything that is his."

§ 1. The Holy Catholic Church in England.

When was the Church carried into Britain?

Probably in the first century.

By whom is it supposed to have been planted there?

By S. Paul or by an Apostolic missionary ordained and sent by him.

Was the Church thus planted in Britain successful in converting the heathen inhabitants to the Christian faith?

Yes; the Britons were gradually won to the Church, and the whole southern part of the island became a Christian land.

Was any authority exercised at this time over the British Church by the Bishop of Rome?

No; at this period the lawful authority of the Bishop of Rome was confined to the middle part of Italy. His usurped authority was not forced on the Church of England until several centuries later.

§ 2. The Conversion of the Anglo-Saxons.

What great event in the history of the British Church took place in the sixth century?

The country was conquered by heathen tribes from Germany, called Angles and Saxons.

How were the Anglo-Saxon invaders converted?

In the South missionaries came (A. D. 596) from the See of Rome, which was then a pure branch of the Church. They were headed by the Priest Augustine, who converted the Saxon king of

Kent, and afterwards founded the See of Canterbury.

By whom was the far greater portion of the country converted? By the ancient Scottish [Irish] Church.

What became of the ancient British Church in Cumbria, Wales, Devon and Cornwall?

It gradually merged into the Anglo-Saxon or English Church.

What was the result of all these efforts?

The country, which was now called England, became once more a Christian land.

§ 3. Corruptions and Roman Usurpations.

Did the Church of England always remain pure after this?

No; in the course of several centuries it became corrupt in doctrine and practice, like most of the other Churches in Europe.

What besides happened to it?

It fell by degrees, like the other Western Churches, under the usurped authority of the Bishop of Rome.

Did the Church become the Church of Rome by this usurpation?

No; it never ceased to be, or to be called, the Church of England.

How long did this state of affairs exist?

For about 500 years, that is, from the beginning of the 11th century to the beginning of the 16th.

Was this usurpation by a foreign Bishop always quietly submitted to by the English Church?

No; constant protests were made against it by Kings, Bishops, and Parliaments.

Was this claim of the Bishop of Rome founded in reason or right?

No; the Church in Rome was simply one branch of the Catholic Church, and that not the oldest.

§ 4. The English Reformation.

What did the Church of England do in the 16th century?

She gradually reformed her doctrines and practices.

How did she do this?

By the authority of her clergy meeting regularly in Convocation.

By what name then might the English Reformation be best described? A Restoration.

Did the Church of England separate from the Church of Rome? No; it was Rome who separated from her.

What did the Bishop of Rome finally do when he found the Church of England would not submit to his unlawful claims?

He sent priests into the country in 1570 by whom members of the Church of England were induced to leave their ancient parish churches and form a new schismatical body.

How old then is the Roman Catholic sect in England?

Only 300 years old. It was founded in 1570.

Did the Church of England become a new Church when she reformed herself?

By no means; she no more became a new Church than a man healed of a disease, or who has washed himself, becomes a new man.

§ 5. Church and State.

Was the Church of England "established" by the Kingdom of England or by Parliament? No; it existed many centuries before either Kingdom or Parliament.

Are the clergy of the Church of England paid by the State?

No; they are paid by the income derived from ancient or modern endowments, such as tithes, glebe lands and invested funds.

But if the clergy are not now paid by the State may it not be that the endowments of the Church were originally given by the State?

No; the Church's endowments are the gifts of its own members, high and low, rich and poor.

If the Church had been endowed by Parliament what should we be able to find?

We should be able to point to the particular Act by which the Church was so endowed. But during all the centuries that Parliament has existed no such Act can be discovered except in the case of a grant of £1,100,000 made between 1809 and 1820 for the augmentation of very small livings.

If the clergy were paid by the State, what would take place?

The payment would be included in the annual Budget of the Chancellor of the Exchequer. But no such entry can be discovered.

You have already spoken of Church property in land or funds—do tithes stand upon a different footing?

No; tithes, or *tenths* of the chief yearly produce, are simply a part of the ground rent which the original owners of the land directed to be paid as an annual gift to the Church, instead of to themselves and their heirs.

Can tithes then be regarded as a tax imposed by the State?

No more than interest on a mortgage can be regarded as a tax imposed by the State.

How were the cathedral and parish churches built and paid for?

Just as new churches now are built and paid for, namely, by the voluntary gifts of the faithful members of the Church itself, both clergy and laity.

Has the State ever given anything to the Church for building purposes?

So far as can be discovered, the State as such, through its legislature, has never given anything for this purpose out of the taxes or by gift of public property, except in the two following instances:—

(1) The rebuilding of S. Paul's Cathedral (A.D. 1675–1697), when the greater part of the cost of construction (£747,954) was defrayed by a tax on coal entering London.

(2) Grants to the amount of £1,926,000 made by Parliament between 1818 and 1826 as a thank-offering for the restoration of peace.

What amount has been spent by Churchmen on the building and restoration of churches since A.D. 1840?

The estimated amount of the voluntary gifts of Churchmen for this purpose from 1840 to 1886 is £45,000,000.

Would it be right then for the State to deprive the Church of England of any of her churches or endowments?

No; such a course would be simply to rob her of her lawful property, or rather to "rob God" of that which Christian people had given to Him for holy uses. (See Mal. iii. 8, 9.)

What do we call this sin? Sacrilege.

Twentieth Sunday after Trinity.

THE HOLY CATHOLIC CHURCH IN IRELAND, SCOTLAND, THE UNITED STATES AND THE BRITISH DOMINIONS.*

	1st Year.	2d Year.	3d Year.
Lection	Mark iv. 26-35	2 Chr. xxxii. 1-23	Acts xvi. 8-16
Text.....	Eph. i. 22, 23	Is. lx. 14	Eph. v. 27

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly" *to* "please God to call me."

§ 1. The Holy Catholic Church in Ireland.

How was the Church planted in Ireland?
At first it was probably carried there by British Christians from Wales and the west of England.

How was the Church finally established in that country?
By the preaching and labours of S. Patrick, who was very successful in converting and teaching the heathen princes and people.

When did S. Patrick arrive as a missionary in Ireland?
In A.D. 432.

Who was S. Patrick?
He was the son of a deacon of the British Church (Calphurnius), and the grandson of a priest (Potitus).

What were the Irish at this time called?
Scots, and the land was called Scotia.

For what was the ancient Scottish or Irish Church famous?
It was famous for its great schools and for the missionaries it sent out to the heathen during the first four centuries of its history (5th to 9th).

How was the ancient Irish Church governed?
Like all other parts of the Catholic Church, by Bishops, Priests and Deacons.

* Any one of the following four sections, together with section 5, may be chosen as sufficient for the lesson.

Was the Church of Ireland at this time subject to the Church of Rome?

No; the Church of Ireland was at this time, and for several centuries later, independent of the control of any foreign Bishop.

When was the authority of the Bishop of Rome finally accepted by the Church of Ireland?

Not until the year 1152.

How long was this usurped authority of the Bishop of Rome exercised over the Church of Ireland?

For about 400 years.

What took place at the Reformation in the 16th century?

The Church of Ireland shared in the work of her sister Church in England, and in the reign of Queen Elizabeth (1558) most of the Bishops and other Clergy accepted the changes in doctrine and worship.

What great mistake was made at this time?

The Church neglected to give the native Irish the Scriptures and the services in their own tongue.

How did the Bishop of Rome take advantage of this neglect?

By sending missionary Bishops and Priests into the land, drawing away many of the people from their lawful clergy and thus founding the modern Roman sect in Ireland.

How old is the Roman communion in Ireland?

It dates its origin from about 1565.

How old is the Church of Ireland?

It is more than 1400 years old.

What then is the true branch of the Catholic Church in Ireland?

"The Church of Ireland" whose Bishops are the successors in unbroken line of S. Patrick, and the inheritors of his faith and doctrine.

§ 2. The Holy Catholic Church in Scotland.

Who may be said to be the founder of the Church in Scotland?

S. Columba, a priest of the Church of Ireland, who was born in Gartin, co. Donegal, in A.D. 521.

Where did S. Columba (or Columbkill) establish his first mission?

In the island of Iona or I-Columbkill A.D. 563.

Was this effort finally successful?

Yes; S. Columba preached the Gospel and planted the Church throughout the Highlands.

What was the government of this early Scottish Church?

Like all other parts of the Catholic Church it was governed by a ministry of Bishops, Priests and Deacons.

What was the effect of the increased intercourse between the Churches of England and Scotland in the 11th century?

New life was inspired into the Scottish Church, and many institutions of religion and learning were founded.

What other effect followed later?

The Church was brought more and more under the power of the Bishop of Rome.

Did the ancient Church of Scotland share in the reformation of the Church of England?

No; the changes in Scotland were more of the nature of a revolution.

What was done by the Scottish Parliament in 1560?

Not only was the usurped supremacy of the Bishop of Rome rejected, but the divinely ordained government of the Church by Bishops in succession from the twelve Apostles, together with the primitive liturgic worship, was overthrown.

Was any attempt made to restore the Apostolic ministry to the Christian people of Scotland?

Yes; in 1610 by the influence of James VI. (I. of England).

Was this attempt successful?

No; it continued for a time, but the ancient liturgic worship of the Church was still lacking, and when the attempt was made by King Charles the First in 1637 to introduce a reformed Scottish Prayer Book it was rejected, and the Apostolic ministry was rejected with it.

Was any further attempt made to bring back the Christian people of Scotland to the primitive government by Bishops?

Yes; at the restoration of Charles II. four Presbyterian ministers (Sharp, Fairfoul, Hamilton and Leighton) were consecrated in 1661 in Westminster Abbey.

Did this state of affairs continue long?

No; as the Bishops at the Revolution (1688) refused to renounce the allegiance of the house of Stuart, an act of the Scottish Parliament in 1689 again abolished Prelacy.

What was the great error of the Bishops and of those who held with them at this time?

Their error consisted in supposing that the Apostolic Succession of Bishops was so closely connected with the "divine right" of the house of Stuart that it must stand or fall with it.

What was the condition for the next hundred years of this remnant of the ancient Catholic Church of Scotland which still clung to their lawful Bishops?

Its members were oppressed by law and persecuted, its church buildings were burnt or torn down and all public worship was forbidden.

What change took place in the Church's condition in 1792?

As the last of the Stuarts had died in 1788, the Relief Bill was passed by Parliament removing the oppressive laws which forbade Catholic Churchmen in Scotland to worship God according to the dictates of their conscience.

What is the history of the Scottish branch of the Holy Catholic Church since then?

Under God's blessing it has grown in numbers and influence so that it had 7 Bishops and 263 other clergy within its limits in the year 1886.

§ 3. The Holy Catholic Church in the United States.

Is there a true branch of the Catholic Church in the United States of America?

Yes; that body known to the civil law as the "Protestant Episcopal Church."

What is its true name?

The Holy Catholic Church in the United States.

When was the Church planted in the United States?

In the year 1607 the first permanent colony, consisting of English Churchmen with their chaplain, a Priest of the Church, settled at Jamestown, Virginia, built the first church structure,

and established the daily use of the Book of Common Prayer.

What was the Church called during the first 170 years?

The Church of England in the Colonies.

What English Bishop had charge of the American Church during this time?

The Bishop of London.

What change did the American Revolution in 1776 make in the Church?

The Bishop of London ceased to have charge of it.

What followed?

The Church elected some of her own Priests whom she sent to England to be consecrated as Bishops.

What did these Bishops proceed to do?

They consecrated other Bishops and thus continued the apostolic succession to this day.

Did the American Church separate in any way from the Church of England?

No; it still retains every essential mark of unity with the Catholic Church, and continues in full communion with the Church of England.

How is the government of the whole Church in the United States carried on?

In the first place the Bishop who has been consecrated for the longest time ranks as Presiding Bishop.

What are his duties as Presiding Bishop?

His duties are largely those of an Archbishop or Primate.

Specify some.

He is the executive officer and the official representative of the whole Church. He presides in all meetings of the Bishops, and takes order for the consecration of all Priests elected to be Bishops.

In what body is the law-making power of the whole Church vested?

In the General Convention, which meets once in every three years.

How many Bishops and other clergy were in the Church in the year 1787?

Three Bishops and about 200 other clergy.

How many Bishops and other clergy were there in the United States in the year 1887?

68 Bishops and 3,851 other Clergy.

§ 4. The Holy Catholic Church in the British Dominions.

Into what distant parts of the world has the English branch of the Catholic Church spread?

Into all the British Dominions.

Where was the Church first planted in British North America?

In Newfoundland in A.D. 1614, and since then it has gradually spread into all other parts of the country from the Atlantic to the Pacific.

What took place in 1787?

The Rev. Charles Inglis, D.D., was consecrated in that year at Lambeth as the first Colonial Bishop with the title of Bishop of Nova Scotia.

How many Bishops and other Clergy were there in 1887 *in the Dominion of Canada and Newfoundland?*

Twenty Bishops and 1031 other Clergy.

What is the name of the Church in the Dominion of Canada?

The Church of England in Canada.

How is the government of the Church in Canada carried on?

There are three ecclesiastical provinces in the Dominion, Canada, Rupertsland and Columbia, each presided over by a Metropolitan elected by the Bishops of his province.

Name some of the duties of a Metropolitan.

He presides in all meetings of his suffragans (that is, the Bishops of the other Dioceses in his province) and, either in person or by deputy, consecrates Priests who have been elected to be Bishops.

In what body is the law-making power of the Church in each province vested?

In the Provincial Synod, which is constituted similarly to the General Convention in the United States, and meets once every three years.

In what other lands are there branches of the Holy Catholic Church in communion with the Church of England?

In India, the West Indies, South Africa, Australia, Tasmania, New Zealand, besides smaller colonies and many heathen lands.

§ 5. Our Duty to the Church.

What then are the Churches of England and Ireland and the "Episcopal" Churches of Scotland and America?

They are true branches of that One Holy Catholic Church founded in Jerusalem 1,800 years ago by our Lord and His Apostles.

If then we really "believe in the Holy Catholic Church," what will we do?

We will "continue steadfastly" in that branch of it of which it is our privilege to be members.

What besides will we do?

We will love the Church as Christ's Body, we will do all in our power to advance its interests, and will endeavour to make its principles and its blessings known to those who are ignorant of them.

What will all this be?

It will simply be doing our duty to Christ Who hath said to us all, "If ye love Me, keep My commandments" (John xiv. 15).

Twenty-first Sunday after Trinity.

THE COMMUNION OF SAINTS.

	1st year.	2d year.	3d year.
Lection.....	1 Cor. xii. 12-28	Neh. iv. 7 to end	Rev. vii. 9 to end
Text.....	1 Cor. xii. 13	Ps. cxxxiii. 1	Eph. ii. 19

PORTION OF CHURCH CATECHISM.

From "My good child" *to* "Amen, so be it."

§ 1. Communion Possible only among Saints

What clause of the Creed follows the Holy Catholic Church?

What is meant by "Saints"?

It has two meanings:

1st, those members of the Church who are really saints, that is, holy persons, good Christians; and

2d, all who have been dedicated to God in Holy Baptism, "called to be saints," "called with an holy calling" (Rom. i. 7; 2 Tim. i. 9).

What is meant by the word "Communion"?

A very close union—oneness.

Give an instance of communion in natural things.

The eyes, ears, tongue, hands, feet, etc., have communion in the human body.

Is such communion possible between those who are not saints, that is, between the unholy?

No; there is not and cannot be any real union or communion between the wicked.

What then is the only communion or true "communism" possible among men?

A communion of saints, that is, of persons who are holy, and make holiness their aim.

§ 2. The Communion of Saints as a Fact.

What then do we mean when we say "I believe in the Communion of Saints"?

In the first place we express our belief in a fact.

What is that fact?

That a true and real communion or unity actually exists among all who are indeed saints, that is, holy persons; which communion is found in the Holy Catholic Church alone.

In what way does this communion or oneness of the saints exist in the Church?

The members of the Church are united to Christ and to one another, as members or parts of a human body are united to their head and to every other part.

With Whom besides our Lord does this Sacrament bring us into communion? 1 John i. 3.

With whom besides?

With "the spirits of just men made perfect" in Paradise, and with all the holy angels in Heaven (Heb. xii. 22–25).

§ 3. The Communion of Saints as a Duty to the Living.

What besides do we mean when we say, "I believe in the Communion of Saints"?

We mean, in the second place, to express our belief in the Communion of Saints as a duty.

What is the duty expressed by the word "Communion"?

That all baptized members of the Church, "called to be saints," ought so to live as if they were really members of one body, one communion, one fellowship.

What then is the great duty to which this article of our belief witnesses?

The duty of Christians to "love one another."

Can we love one another and yet not live in communion?

No; separation shows the absence of love.

What sins then does this article specially condemn?

It condemns all schism within the Church.

What else does it condemn?

It condemns the forming of human societies or sects apart from the Church.

Can God be the author of divisions in the Church as some affirm?

1 Cor. xiv. 33.

Who is the author of all strife and divisions?

James iii. 14, 15.

§ 4. The Communion of Saints as a Duty to the Departed.

Does belief in the Communion of Saints require of us any duty towards the departed?

Yes; it forbids us to regard the saints in Paradise as separated from us.

Of how many parts does the Holy Catholic Church consist?

Of three parts, the Church Militant here on earth, the Church Expectant in Paradise, and the Church Triumphant in Heaven.

Are these three parts of the Catholic Church separated one from another?

No; they form one communion and fellowship in the mystical Body of Christ.

When will these three parts be visibly united?

When they all become the Church Triumphant (or Victorious) in Heaven.

When will that be?

At the Resurrection (1 Cor. xv. 54).

In the mean time what is our duty towards the saints in Paradise?

To remember them as members of the same Body.

How are we to remember them?

By frequently calling them to mind as still members of the Church.

How does the Church help us to remember them?

By appointing days to be kept in memory of certain great saints.

How besides are we to remember them?

By prayer for their rest and the perfecting of their bliss.

When do we pray for the perfecting of their bliss?

When we pray "that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory" (Burial Service).

What are some of the "benefits of Christ's Passion," which the faithful departed are still capable of obtaining?

Increase of rest and peace, and a joyful resurrection at the Last Day.

Are such prayers scriptural?

Yes; S. Paul prays for Onesiphorus, "The Lord grant unto him that he may find mercy of the Lord in that day" (2 Tim. i. 18). By comparing this place with 2 Tim. iv. 19, it is evident that Onesiphorus was not alive. The prayer is, in substance, exactly what all the prayers in the early Liturgies for the faithful departed are.

Does this imply that the state of persons after death can be altered?

No; life is the time of probation. We shall receive at the Judgment for the deeds done *in the body;* and between the souls of the saved and the lost there is an impassable "gulf" (Luke xvi. 26).

Twenty-second Sunday after Trinity.

THE FORGIVENESS OF SINS.

	1st year.	2d year.	3d year.
Lection.....	Mark ii. 1-13	Num. xiv. 1-26	John xx. 19-24
Text.....	John xx. 23	Is. lv. 7	1 John i. 8, 9

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" *to the end.*

§ 1. The Forgiveness of Sins.

What is the next article of the creed?

"I believe in . . . the forgiveness of sins."

What is sin?

1 John iii. 4.

Who have sinned?

Rom. iii. 23.

What is meant by "original sin"?

The disposition to sin, which all possess by nature.

What is meant by "actual sin"?

All acts, words, thoughts and feelings which we know to be wrong and yet choose.

What is the wages of all sin?

Rom. vi. 23.

But can sins be now forgiven?

By Whom?

By God only.

Can we deserve or purchase forgiveness by any good works of our own?

Luke xvii. 10.

For Whose sake then will God forgive us?

John xv. 16.

Is there any sin for which repentance and faith cannot obtain forgiveness?

No; the Holy Spirit expressly tells us that "If we confess our sins" God will "cleanse us from *all* unrighteousness," and that "the blood of Jesus Christ His Son cleanseth us from *all* sin" (1 John i. 9, 7). (On the "Unpardonable Sin" see Whitsun Day § 6).

How is this article expressed in the Nicene Creed?

"I acknowledge one Baptism for the remission of sins."

With what ordinance does S. Peter in the very first Christian sermon connect the forgiveness of sins?

Acts ii. 38.

What do we learn from this?

We learn that in order to obtain forgiveness, we must not only repent (if we have committed actual sin), but we must also be made members of Christ's Body or Church.

§ 2. Confession.

Have you committed sin since you were baptized?

1 John i. 8.

In order to obtain forgiveness of our sins what must we do?

1 John i. 9.

Is it necessary at times to confess our sins to man?

Yes; S. James says, "Confess your faults one to another" (Jas. v. 16).

What does this mean?

It means that we must confess our faults to the person whom we have wronged, and acknowledge our sinfulness in general.

Is it ever desirable that we should confess our sins to a minister of the Church?

Yes; at times it may be.

Why is it desirable that confession of sins should sometimes be made to a minister?

For two reasons; 1st, as a matter of common sense, just as we confess the diseases of our body to a physician because, under God, he has skill and experience to cure them; and 2nd, because a priest of the Church is an "ambassador for Christ" (2 Cor. v. 20), and as such has received "power and commandment to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins" (The Absolution in Morning and Evening Prayer).

§ 3. Absolution.

What outward means are there in the Church whereby forgiveness is conveyed to penitent sinners after Baptism?

Absolution and Holy Communion.

In what words did our Lord give this power to His Apostles?

John xx. 23.

§ 4. "Unto the End of the World."

Did our Lord say the wonderful words, "Whose soever sins ye remit, they are remitted," to the Apostles alone?

No; to the Apostles as the representatives of all future ministers or priests of the Church.

Can they absolve persons who are impenitent?

No; even God Himself cannot loose from sin those who *will* not be loosed.

Do the ministers of the Church claim this power now?

Yes; they would be unfaithful "stewards of the mysteries of God" if they did not claim it.

For what purpose does this article, "I believe in the forgiveness of sins," seem to have been made a part of the original Gospel of Christ in the Creed?

To guard sinners against despairing of God's mercy, and to assure all true penitents of His pardoning love.

Fifth Sunday before Advent.*

(ALSO, SECOND SUNDAY AFTER EPIPHANY.)

THE NATURE OF THE SACRAMENTS.

	1st year.	2d year.	3d year.
Lection.....	John ix. 1-8	Num. xxi. 1-10	Mark v. 24-35
Text.....	Col. ii. 9	Num. xxi. 8	Mark v. 28

PORTION OF CHURCH CATECHISM.

From the beginning to "people of God."

§ 1. Two Sacraments Generally Necessary to Salvation.

How many Sacraments hath Christ ordained in His Church?

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* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

Are there any other ordinances of Christ besides these two, that have the nature of Sacraments?

Yes; Confirmation and Ordination.

In what respects do Confirmation and Ordination have the nature of Sacraments?

They have an "outward visible sign," and they have "an inward spiritual grace."

Why then does our branch of the Church not include them in her list of Sacraments proper?

Because, though possessing the nature of Sacraments, and "though ordained by Christ Himself," they are not generally (that is, universally, by all) necessary to salvation.

In what words has our Lord declared Baptism to be necessary to salvation?

Mark xvi. 16.

In what other words?

"Verily, verily, I say unto thee, except a man (or as it is in the original, any one) be born of water and the Spirit, he cannot enter into the Kingdom of God" (John iii. 5).

In what words does our Lord declare the Holy Communion to be necessary to salvation?

John vi. 53.

§ 2. The Sacraments Means whereby we Receive Grace.

What meanest thou by this word Sacrament?

Are the Sacraments mere outward rites or empty signs?

No; the Church teaches us that there are "two parts in a sacrament."

What are these?

Why did our Lord give us certain means of grace with this twofold nature, one outward and the other inward?

Because we ourselves are twofold, having outward visible bodies and inward invisible souls.

Is there any instance of this sacramental character of our Lord's body where, not spiritual grace, but divine power is conveyed by His body or His clothing?

Mark v. 30.

Have we any instance of our Lord's using His flesh or body as a sacrament or means of conveying spiritual grace?

Mark x. 13, 16.

Is there any other instance?

Yes: when our Lord would convey the Holy Ghost to His Apostles "He breathed on them," thus making His bodily breath the "outward visible sign of grace given," and "the means whereby they received the same" (John xx. 22).

§ 3. The Sacraments Pledges to Assure us of Grace Received.

What besides a "means" does the Catechism declare a Sacrament to be?

"A pledge to assure us" of grace received.

What is a pledge?

A sign or token, like the handwriting or the seal of a king, to make us certain that so sure as we receive the sign we receive also the thing promised.

Give another example of a pledge?

The rainbow as a sign of God's promise to Noah (Gen. ix. 11–18).

Do the Sacraments assure us that we receive spiritual grace if we are not in a fit state to receive it?

By no means; if we have not a living faith we receive nothing from God.

What marked illustration of this have we in the New Testament?

On one occasion the crowd thronged and pressed Christ's body, but only one woman in that crowd who touched Him in faith received any "virtue" from Him (Mark v. 30, 31).

How has the Church ever regarded the Sacraments?

As "holy mysteries."

What is a mystery?

A truth which we can only partly understand.

How then should we always think and speak of the holy Sacraments?

With reverence and love. We should regard them as the mysterious signs and pledges of God's great power and love toward us in the Incarnation and Death of His Son Jesus Christ.

Fourth Sunday before Advent.*

(ALSO THIRD SUNDAY AFTER EPIPHANY.)

BAPTISM—THE OUTWARD SIGN AND INWARD GRACE.

	1st year.	2d year.	3d year.
Lection	Acts viii. 26 to end	Gen. vii. 1-24	Acts xxi. 40 to xxii. 17
Text.	John iii. 5	Ps. li. 7	Mark xvi. 15, 16

PORTION OF CHURCH CATECHISM.

From "You said that your" *to* "anything that is his."

§ 1. The Outward Sign.

"What is the outward visible sign or form in Baptism?"

By whom was water ordained as the outward sign in Baptism?

By our Lord Himself.

In what words?

John iii. 5; see also Matt. xxviii. 19; Mark xvi. 16.

Is there any natural fitness in the use of water in Baptism?

Yes; water is the natural means of cleansing the body, and therefore it is a most fitting sign of the washing away of the sins of the soul.

Is there any other fitness in the use of water, for a sacrament that is necessary to salvation?

Yes; water is to be found wherever man is found.

Is any other sign necessary to Baptism besides the application of water to the person?

Yes; to be Baptism at all it must be done "In the Name of the Father, and of the Son, and of the Holy Ghost."

§ 2. Modes of Baptizing.

How many modes of baptizing does our branch of the Church recognize?

Two; dipping or immersion in water, and the pouring on of water. (See Baptismal office.)

* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

Is it certain that immersion or dipping the whole body was the original method of baptizing?

No; it cannot be proved in a single instance from Holy Scripture that Baptism was ever administered by plunging the whole body under water.

Is it probable that all (if any) of the persons whose baptisms are mentioned in the New Testament were immersed?

No; such a thing is very improbable. The Baptism of three thousand in one day, and the Baptism of the Philippian jailer at night, seem to imply rather a pouring on of water than a total immersion in the water.

Does the word translated "baptize" necessarily mean to dip or plunge under water?

No; though the word baptizo (baptize) occurs seventy-six times in the New Testament, it cannot be proved in a single instance to mean "plunge under," or "dip."

What other reason can you give for the sufficiency of Baptism by pouring?

It is only within the last three centuries that a religious society has sprung up which has insisted upon immersion as the *only* valid method of Baptism, while the historic Church of Christ in every age has practised and allowed *both* those methods prescribed in the Book of Common Prayer, namely *immersion* and *pouring*.

§ 3. Types of Baptism.

Was the Sacrament of Holy Baptism foreshadowed in the Old Testament?

Yes; in two great events in the world's history.

What are these?

The salvation of Noah in the ark, floating on the waters of the Flood, and the escape of the children of Israel through the waters of the Red Sea (Gen. vi., vii., viii.; Ex. xiv.).

How do we know that these are types of Holy Baptism?

S. Peter and S. Paul quote them as types (1 Pet. iii. 20, 21; 1 Cor. x. 1–13).

What do we learn from Holy Baptism being compared to these great acts of God?

We learn the great importance of the sacrament as God's means of saving us from eternal death.

Is there any other lesson to be learnt from these types of Baptism?

Yes; a lesson of warning.

What is the warning?

Some of those saved in the ark afterwards fell away from God, and nearly all the Israelites who passed into safety through the Red Sea died in the wilderness and never reached the Promised Land.

What then is the lesson for us to learn?

We must take heed to obey Him Who has saved us, lest we perish even as did they.

Did the Jews have any kind of baptism?

Yes; the baptism of proselytes or converts from among the heathen, and the baptism of repentance practised by S. John the Baptist.

In what did this differ from Christian Baptism?

It was only an outward form or ceremony, and not a sacrament. It had no power to cleanse the soul, but only declared that the person had need of cleansing.

Had our Lord need of this baptism?

No; He was sinless.

Why then did He submit to it?

Matt. iii. 15.

What does His example teach us who, unlike Him, are so sinful?

It teaches us that we must submit with perfect humility to all God's ordinances.

§ 4. A Death unto Sin.

You have said that the outward part or sign in Baptism is the application of water in the Name of the Trinity; what is the inward and spiritual grace?

Where are we taught that in Holy Baptism we receive "a death unto sin"?

More particularly in Rom. vi. 2, 3, etc.

Mention some of S. Paul's words there.

What is meant by being "dead" to anything?
It means being free from its power to hurt or condemn us. (When a person is dead, no punishment can reach him in this world.)

What then is meant by being made dead to sin in Baptism?
It means that we are freed from its guilt and, if we are faithful, from its power also (Rom. vi. 2).

§ 5. A New Birth into Righteousness.

Do we receive anything besides the benefits of Christ's Death in Baptism?
Yes; we receive His Resurrection Life (Col. ii. 12, 13).

What is the mystical resurrection with Christ called in the Catechism?
"A new birth" or regeneration.

Why may a resurrection be called a new birth?
Because it is the giving of new life to one who had it not. (Compare Matt. xix. 28.)

Does our Lord ever speak of Baptism as a new birth?
Yes; He speaks of it as a being born again "of water and the Spirit" (John iii. 5).

Does it follow that all who are thus born again into God's family will be saved eternally?
By no means; many despise their privileges as God's children and are finally lost (1 Cor. x. 1–13).

What then must those who by Baptism have received the new birth into God's family ever remember?
They must remember that they have been once "purged from their old sins" (2 Pet. i. 9; compare Acts xxii. 16), that God has once made them His children, and that they must therefore "give diligence to make their calling and election sure" (2 Pet. i. 10).

What will happen if they fail to do this?
They will forfeit all their privileges and become more guilty than the heathen (Heb. x. 26–32).

If they have been living in sin forgetful of their responsibility and privileges as God's children, what must they do?
Luke xv. 18.

§ 6. Requirements for Baptism.

What is required of persons to be baptized?

What is repentance?

A change of heart and purpose, a conversion or turning to God.

When do we know that our repentance is real?

When it causes us to forsake sin.

When do we know that our faith is real?

When we "steadfastly believe the promises of God made to [us] in that Sacrament."

What are the promises which God makes to us in Holy Baptism?

He promises pardon for our sins and admission to all the privileges and blessings of His Church or family, both here and eternally.

If repentance and faith are required as conditions of baptism, "Why then are Infants baptized"?

"Because they promise them both by their sureties," etc.

Does the Church make the promises of sponsors or sureties an essential condition of giving Holy Baptism to infants?

No; she has provided that in case of sickness or other great need children may be baptized without sponsors.

[For the Scripture reasons for Infant Baptism, see Second Sunday in Christmas-tide.]

To what then does the Church testify by her care to have sponsors where they may be had?

She testifies that in order to retain the benefits of their baptism children must repent and believe when they come to age.

Third Sunday before Advent.*

(ALSO FOURTH SUNDAY AFTER EPIPHANY.)

THE MEMORIAL IN THE EUCHARIST.

	1st year.	2d year.	3d year.
Lection.....	1 Cor. xi. 17-27	Gen. ix. 8-18	Rev. v. 6 to end
Text.....	1 Cor. xi. 26	Gen. ix. 16	Heb. ix. 24

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" *to* "please God to call me."

§ 1. The Institution of the Eucharist.

Why was the Sacrament of the Lord's Supper ordained?

By what other names is this Sacrament called?
The Holy Eucharist and the Holy Communion.

What is the meaning of the word Eucharist?
Thanksgiving.

How many accounts have we of our Lord's institution of the Holy Eucharist?
Four (Matt. xxvi. 26–30; Mark xiv. 22–27; Luke xxii. 19, 20; 1 Cor. xi. 23–26).

When did our Lord ordain this Sacrament?

What acts did He perform in ordaining it?

What words did He use—of the bread—of the wine?

§ 2. "The Remembrance of the Sacrifice."

What does our Lord mean by the words, "This do in remembrance of Me"?
He means that we are to celebrate the Holy Communion as a continual remembrance or memorial of His Death.

* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

Is this remembrance or memorial meant only to remind ourselves of His Death?

No; it is first of all to remind God the Father of "the *Sacrifice* of Christ's Death."

Explain this further.

Our Lord meant the Holy Eucharist to be the most solemn method of pleading before the Father the merits of His Son's meritorious Cross and Passion.

What then is the Holy Eucharist, an act done before God or merely before man?

It is first and chiefly an act done before God.

Why then do we call the Eucharist a sacrifice?

For the same reason that we call those things which the Jews offered on their altars, sacrifices.

Had the Jewish sacrifices any virtue or power in themselves?

No; only as a remembrance or memorial (anamnesis) of the sacrifice of Christ that was to come.

To what then does the new "remembrance" or anamnesis in the Christian Eucharist correspond?

It corresponds to the sacrifices which were ordained by God before Christ's coming.

To what sacrifice especially does the Holy Eucharist correspond?

To the Passover. (The Holy Eucharist was ordained by our Lord at the *time* of the Passover, and the very elements used in the first Eucharist were taken from those employed in the Paschal feast.)

What was there peculiar about the sacrifice of the Passover?

It was the first of all the sacrifices (having been ordained even before the giving of the Law), and combined in itself all the purposes found in the four different kinds of sacrifice under the Law.

In what respect does the Eucharist correspond to the Jewish sacrifices?

As those sacrifices prefigured before God the Death which *should* atone, so the Eucharist "shows forth" before God the Death which *has* atoned.

Which "shows forth" most fully the sacrifice of the Death of Christ, the Jewish sacrifices or the Christian Eucharist? The Eucharist.

Why?

Because our Lord declares of the Eucharist, "This is My Body, this is My Blood," language which is nowhere used of the ancient sacrifices.

Does our Lord ever speak as if Christians would have a form of divine service of which an altar would be the centre?

Yes; in His sermon on the Mount, where He is laying down laws for all time, He speaks of "the altar" as the place to which worshippers will still bring their "gifts" or offerings to God (Matt. v. 23, 24).

Does S. Paul ever speak of Christians having a sacrificial worship corresponding to that of the Jews?

Yes; referring to the worship of the Jewish Temple which still existed, he writes, "We (that is, we Christians) have an altar, whereof they (that is, the Jews) have no right to eat" (Heb. xiii. 10).

Do the ancient liturgies speak of the Holy Eucharist as a sacrifice?

Yes; all without exception so regard it.

§ 3. One Only Sacrifice.

Can each celebration of the Holy Communion be regarded as a new sacrifice?

No; there is and can be no new sacrifice for sins.

What is the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world"?

Our Lord's "one oblation of Himself once offered" in blood and agony upon the Cross (Prayer of Consecration).

Has the power of this sacrifice ever ceased?

No; it is a "sacrifice for sins for ever" (Heb. x. 12).

Can our Lord ever suffer again?

No; "Christ hath once (for all) suffered for sins" (1 Pet. iii. 18). "Death hath no more dominion over Him" (Rom. vi. 9).

How then is our Lord's sacrifice a "sacrifice for ever"?

As a "Priest for ever" Christ continually pleads

in heaven that one sacrifice once for all offered in blood on earth (Heb. viii. 1, 2. 3).

What relation has the Holy Eucharist to that one sacrifice once for all offered on the Cross?

The Holy Eucharist is the showing forth before the Father in a mystery or sacrament on earth what Christ is ever showing forth visibly before the Father in heaven. It is an acted prayer.

Does God really need to be reminded of "the Sacrifice of the Death of Christ"?

No; but in His wisdom He has ordained that we should so remind Him.

What instance have we in the Old Testament of God ordaining something besides the Jewish sacrifices whereby He Himself was to be reminded of His promise?

Gen. ix. 16.

What then should we specially remember in regard to the Holy Communion?

That it is the Christian's greatest opportunity for intercessory prayer, for the Church, for our friends or for ourselves, because then the Church pleads in the most powerful way before the Father that One Sacrifice which can never be sincerely pleaded in vain.

§ 4. "The Remembrance of the Benefits."

What is the first purpose for which the Sacrament of the Lord's Supper was ordained?

"For the continual remembrance" before God "of the *Sacrifice* of Christ's Death."

What is a second purpose for which it was ordained?

"For the continual remembrance" before man "of the *benefits*" of that Death.

What may be said of the Holy Eucharist in this respect?

That it is one of the greatest means ordained by Christ whereby the Gospel should be constantly "shown" or preached to men (1 Cor. xi. 26).

How is this?

Because in this Sacrament, when duly administered, Christ's love unto death is brought home most directly to the soul of the Christian.

§ 5. "The Continual Remembrance."

Do the words of the Catechism imply that the pleading of Christ's Sacrifice in Holy Communion is to be a frequent act?

Yes; it is for the "continual" remembrance or memorial.

How often does the Church make provision for its celebration?

On every Sunday and holy day at the least throughout the year.

What evidence have we in Holy Scripture to show that the sacrificial remembrance of Christ's Death ought to be a frequent act?

The fact that this Sacrament is the only act of public worship, besides the use of His own prayer, which our Lord imposed on His disciples.

What did this fact lead the Apostles in the first days to do?

It led them to celebrate the Holy Communion on every solemn assembling of the Church for public worship (Acts ii. 46; xx. 7; 1 Cor. xi. 20; xiv. 6).

Does it appear that the Apostles regarded this "continual remembrance of the Death of Christ" as likely to destroy the feeling of reverence with which that great Sacrament ought to be approached?

No; they plainly regarded its constant celebration as no more destructive of reverence than the constant use of any other act of worship or means of grace.

Who will pray best and have most reverence for God's Word?

He who prays oftenest and reads God's Word oftenest.

Who, then, are most likely to be the most devout and reverent communicants?

Those who keep their hearts in a constant state of preparation by frequent self-examination and frequent communion.

Second Sunday before Advent.

(ALSO FIFTH SUNDAY AFTER EPIPHANY.)

THE COMMUNION IN THE EUCHARIST.

	1st Year.	2d Year.	3d Year.
Lection	John vi. 47-59	Ex. xvi. 1-16	Matt. xxvi. 17-31
Text.....	John vi. 54	Ps. cxvi. 11, 12	Matt. xxvi. 26, 27, 28

PORTION OF CHURCH CATECHISM.

From "My good child know this" *to* "Amen, so be it."

§ 1. The Sacrificial Feast.

Is the Lord's Supper anything besides a commemoration or memorial of Christ's death?

Yes; it is a holy communion or sacred feast.

Had the ancient sacrifices any such purpose?

Yes; the sacrificial action was not usually completed until the worshippers ate of the things sacrificed.

Were the ancient altars for this reason ever called tables?

Yes; looking towards God, and as the places on which the offering to God was made, they were called altars; looking towards man, and as bearing sacred gifts *from* God, they were called tables (Ez. xli. 22; xliv. 15, 16; compare 1 Cor. x. 20, 21).

What special type have we of the Lord's Supper as a communion or a sacrifice?

The Paschal Supper, in which the lamb slain in sacrifice was eaten by all present (1 Cor. v. 7, 8; Ex. xii. 1-12).

Where does our Lord give us His fullest teaching on the Holy Communion? John vi.

What great miracle had He performed the day before in illustration of His power in the Holy Communion?

John vi. 1-15.

* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

With what great miracle in the Old Testament did He contrast the Holy Communion?

Verses 31, 32, 49.

Which does our Lord declare to be the greater act?

Verses 49, 50, 58.

In what respect then does the Holy Communion excel the old Paschal feast and all other sacrificial feasts?

Chiefly because it is a Sacrament, which they never were.

What do you mean by saying that it is a Sacrament?

I mean that besides being an "outward sign" of God's favour, which is all that the old sacrificial feasts were, there is also in it "an inward and spiritual grace" given unto us.

§ 2. Two Parts in the Sacrament.

"What is the outward part or sign of the Lord's Supper?"

Would it be lawful to use anything else instead of wine, as for instance, the unfermented juice of the grape?

No; the Jews always used wine, that is, the fermented juice of the grape, in their Paschal Supper; our Lord used this wine when He instituted the Holy Communion and the Church has always held that nothing else is lawful.

Have any Churches so disregarded our Lord's plain command as to withhold the wine from the laity?

Yes; the Churches in communion with the Bishop of Rome have done so.

Has any Church or number of Churches a right thus to alter the commands of our Lord?

By no means, and it would seem as if our Lord meant to guard against such an act of disobedience when He said of the cup, "Drink ye *all* of this."

Can the people, who only receive a portion of the outward part, namely the bread, be sure that they receive the inward part and all its benefits?

No; for our Lord specially mentions the necessity of partaking of both when He gives the promise, "He that eateth My flesh, *and drinketh My blood*, dwelleth in Me, and I in Him" (John vi. 56).

Is bread and wine all that there is in this Sacrament?
No; there is an Inward Part or it would not be a Sacrament at all.

"*What is the Inward Part or Thing signified?*"

How do we know that the inward part of this Sacrament is so great a thing as Christ's Body and Blood?
Because our Blessed Lord, God and Man, called the outward part by this name when He said "Take, eat; this is My Body;" "Drink ye all of it, for this is My Blood."

After what manner is the Body and Blood of Christ present as to be "given, taken, and eaten" in the Lord's Supper?
Spiritually or "after an heavenly and spiritual manner" (Art. xxviii.).

Does "spiritually" mean unreally or figuratively?
No; our Lord was present with His disciples most really in flesh and blood after He rose from the dead (Luke xxiv. 39), although His presence was "after an heavenly and spiritual manner."

Can we explain how the consecrated elements become the Body and Blood of Christ?
No; this is a mystery known only to God, and the reverent faith will be content to accept the blessing without attempting to explain or argue about a thing so deep and so sacred.

§ 3. What the Holy Ghost does in Consecration.

By whose power do the bread and wine become the Sacrament of Christ's Body and Blood?
By the power of the Holy Ghost in consecration.

Who alone can consecrate the Eucharist so that the bread and wine become the means and pledges of Christ's presence?
Only a Bishop or a Priest.

Can the Bishop or Priest do this in his own name or power?
No; he can only do it in the name of Christ and as His minister and representative.

Are we sure that the change from being mere bread and wine to being the Sacrament of Christ's Body and Blood is brought about by consecration?

Yes; S. Paul says, "The cup of blessing *which we bless*, is it not the communion of the Blood of Christ? The bread *which we break*, is it not the communion of the Body of Christ?" (1 Cor. x. 16).

§ 4. What Faith Does.

What is the work of faith in the Holy Eucharist?

Faith is "the mean whereby the Body of Christ is received and eaten" (Art. xxviii.).

Can faith cause Christ's Body to be present?

No; that would be to attribute to an act of man something which can only be done by God the Holy Ghost.

Does lack of faith then cause Christ's absence?

No; Christ is really present in the Sacrament to all as He was of old to the multitude of believers and unbelievers alike, but want of faith deprives men of His presence *in themselves.*

What then does faith do for us in the Holy Eucharist?

It enables us to recognize or "discern" Christ as actually present, and to receive Him into our hearts.

What kind of faith must we have in approaching the Holy Communion?

As in the other Sacrament, a "faith whereby we steadfastly believe the promises of God *made to us in that Sacrament.*"

Where have we the fullest and most wonderful teaching in regard to the Holy Communion?

In our Lord's discourse in the synagogue at Capernaum the day after His miracle of feeding the five thousand (John vi.).

What great promises does our Lord give us here?

"Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day. . . . He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him" (John iv. 54, 56).

Sunday next before Advent.*

(ALSO SIXTH SUNDAY AFTER EPIPHANY.)

THE BENEFITS AND WHAT IS REQUIRED.

	1st year.	2d year.	3d year.
Lection.....	Matt. xxii. 1–15	Ex. xvii. 1–8	1 Cor. xi. 23 to end
Text.....	Rev. xxii. 17	Is. lv. 1	1 Cor. xi. 28

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" *to the end.*

§ 1. The Benefits of Holy Communion.

What are the benefits whereof we are partakers in Holy Communion?

What would happen to the body if we deprived it of all necessary food and drink?

It would decay and finally die.

Is the soul just as real a thing as the body?

Yes; and it needs food and nourishment just as the body does.

What is the only food of the soul that can preserve it from eternal death?

Our Lord Jesus Christ, the Second Adam.

How does our Lord declare this?

John vi. 35; xi. 25.

Have our bodies any share in the benefits of Holy Communion?

Yes; our Lord adds concerning him who eats His Flesh and drinks His Blood, "and I will raise him up at the last day" (John vi. 54).

How is this recognized in the Prayer Book?

In the words which the Priest uses in giving the Holy Communion to the people, "The Body (or Blood) of our Lord Jesus Christ, preserve thy *body* and soul unto everlasting life."

* This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

§ 2. Self-Examination.

In order to obtain the benefits of Holy Communion what must we have?

Repentance and faith.

What then is required of those who come to the Lord's Supper?

What is this preparation for Holy Communion called?

Self-examination.

When should we examine ourselves?

Some time before the day of communicating, as on Friday or Saturday, or at latest early on Sunday morning.

How should our self-examination be conducted?

On our knees, and after asking God to give us the light of His Holy Spirit and an honest purpose to find out our most secret sins.

What is the first thing concerning which we are bidden in the Catechism to examine ourselves?

What is it to repent truly?

To be sorry and ashamed of having offended God, and earnestly desirous of His pardon for the past.

What is the second head of our self-examination?

What is the third?

What is the fourth thing concerning which we are to examine ourselves?

What is the fifth thing?

What is charity?

Christian love.

Why must we be in charity with all men?

Because without charity or love there can be no true repentance.

What does our Lord charge us to do if we come "to the altar" and there remember that we are not in charity with any one?

Matt. v. 24.

§ 3. "I am not Worthy."

What is meant by receiving the Holy Communion "unworthily"?

Receiving it without a true repentance and a living faith, or thoughtlessly and as a matter of form.

How can we know that we come worthily?

By examining ourselves as the Church directs us.

Can any one ever be really worthy to receive the Holy Communion?

Not in the sense of deserving so great a gift as the Body and Blood of God's Only Son.

In what sense can we be worthy?

By coming with repentance and faith after self-examination; and with a care and reverence worthy of so holy a mystery.

What example have we in Holy Scripture of one who thought himself worthy of God's favour and was rejected?

Luke xviii. 10–15.

What example is there in the same parable of one who thought himself unworthy and was accepted?

What other example is there elsewhere?

Matt. viii. 8.

§ 4. False Excuses.

For whom is the Holy Communion intended?

For the weak and for sinners.

Is it right then to stay away because we are "not good enough"?

No; such an excuse is like saying we will not take medicine because we are not well, or we will not take food because we are not strong.

If you did think you were good enough what would this show?

It would show that I did not understand God's holiness or my own sinfulness.

What is the only way to become good?

By obeying Christ's plain commands, and using the means which He has appointed to make us good.

Is it right to stay away because you have fallen into sin since your last communion?

No; the fall would have been greater probably but for the help given beforehand. Our Lord Himself gave the Sacrament to His Apostles, even though He knew they would all forsake Him within a few hours.

Is Holy Communion only for grown men and women?

No; the young need it as much as any.

How are all things that draw us away from Holy Communion to be regarded?

As so many temptations to keep us away from the Bread of Life.

In what parable does our Lord teach us how He regards all excuses for neglecting His invitations?

Luke xiv. 16–25.

To what voice should we listen alone?

Christ's voice saying, "Come unto Me; take—eat—drink. Whoso eateth My flesh, and drinketh My blood, hath eternal life."

SYNOPSIS OF THE OLD AND NEW TESTAMENTS.

THE OLD TESTAMENT.

"All things must be fulfilled which were written in the LAW OF MOSES, and in the PROPHETS, and in the PSALMS, concerning ME." (Luke xxiv. 44.)

I. "The Law of Moses," or Pentateuch.

Probable Dates.	(Written by Moses or compiled by him from older documents.)
B.C. 4004 to 1689	1. GENESIS, means the *Beginning*, that is, of the inhabited world. The creation and fall of man. CHRIST promised to Eve (Gen. iii. 15). CHRIST foreshadowed in Abel (Gen. iv. 8). The flood. The family of Shem chosen for the promised blessing (ix. 26). CHRIST promised to Abraham, Shem's descendant (xii. 3; xviii. 18; xxii. 18; xxvi. 4). CHRIST promised to Judah, Abraham's descendant (xlix. 10). CHRIST foreshadowed in Melchizedek (xiv. 18), in Isaac, Abraham's son (xxii. 2), in Joseph, Abraham's great-grandson (xlv. 7).
1706 to 1490	2. EXODUS, means the *Going out*, that is, of the Chosen People, the descendants of Abraham, from Egypt to the Promised Land. CHRIST foreshadowed in the Paschal Lamb (xii. 13); CHRIST'S work of deliverance from sin in the escape from Egyptian bondage.
1490 to 1491	3. LEVITICUS, contains the laws regulating divine service in charge of the sacred tribe of *Levi*—hence the name. The sacrifice of CHRIST foreshadowed in the various sacrifices, especially in the goat of the sin-offering on the Great Day of Atonement (xvi. 15).
1490 to 1451	4. NUMBERS, so named from the two *numberings* of the people at the beginning and end of their wanderings. Contains history of the wanderings in the wilderness forty years. CHRIST prefigured in the stricken rock (xx. 2) and the brazen serpent (xxi. 8, 9); foretold by Balaam (xxiv. 17).
1451	5. DEUTERONOMY, means the *Repetition of the Law*. Consists mainly of three addresses by Moses to the people born in the wilderness who had not heard the original promulgation of the Law. CHRIST promised as "a prophet like unto" Moses (xviii. 18).

II. "The Prophets."

(Books written by Prophets.)

§ 1. Historical Books.

B.C. 1451 to 1420 — 1. Joshua, the Hebrew word for Jesus (Heb. iv. 8), Joshua, a type of Christ, leads the people to the Promised Land.

1425 to 1120 — 2. Judges, a history of the Chosen People for 450 years (Acts xiii. 20) after the death of Joshua. Irreligion and disunion among the Twelve Tribes. Thirteen Judges, some warriors, some priests, some civil rulers, are raised up from time to time to deliver them from their enemies or to restore law and order.

1322 to 1312 — 3. Ruth, an appendix to the book of Judges; intended to show the genealogy of Christ from a Gentile mother (Ruth) and a Jewish father (Boaz). The great-grandson of Ruth the Moabitess is King David, of whom Christ is a lineal descendant (Matt. i. 1-18).

1171 to 1056 — 4. I. Samuel, continuation of the history of the Chosen People under the last two Judges, Eli and Samuel. The latter by his personal character and great ability reforms the people, establishes schools and does much to unite the tribes into a nation. The latter portion of this book contains a history of Saul, the first King of Israel.

1056 to 1017 — 5. II. Samuel, history of David's reign. The Twelve Tribes united and victorious over enemies. David improves the character of divine worship and regulates the service of the priesthood. The promise is given that his house and throne are to be established forever, that is, in his descendant, Christ (vii. 16).

1015 to 889 — 6. I. Kings, history of the kingdom under Solomon, David's son, and of the divided kingdoms (Judah, two tribes in the south, and Israel, ten tribes in the north), until the death of the fourth King of Judah, Jehoshaphat, and of the seventh King of Israel, Ahab. Irreligion and wickedness prevail.

896 to 588 — 7. II. Kings, continuation of the history of the two kingdoms of Judah and Israel, to the captivity of Israel by Assyria, B.C. 721, and of Judah by Babylon, B.C. 588. The warnings of the prophets are fulfilled. During this period the prophets principally flourished, and to Christ "give all the prophets witness" (Acts x. 43).

4004 to 1015 — 8. I. Chronicles. This book and the following were probably composed by Ezra, after the captivity. The first nine chapters contain genealogies from Adam to the time of Ezra, one important use of which was to give that succession of families through which it had been prophesied that the Christ was to come. The remaining chapters contain a review of the national history.

1015 to 588 — 9. II. Chronicles. The first nine chapters give an account of the reign of Solomon. The remaining chapters review the history of the kingdom of Judah almost exclusively to the destruction of Jerusalem by Nebuchadnezzar,

B.C. 588, and the proclamation of Cyrus for the rebuilding of the Temple, B.C. 536.

B.C. 536 to 456 — 10. EZRA, grandson of the High Priest, Seraiah, gives an account of the return of some of the captives from Babylon, the rebuilding of the Temple, and his own reformation of the Church.

446 to 434 — 11. NEHEMIAH, a Jew, cup-bearer to the King of Persia, resigns his lucrative position to go to Jerusalem and continue the work of Ezra. Describes the building of the city walls and his own work of reformation.

521 to 495 — 12. ESTHER. This book gives an incident in the life of those Jews who still remained in Persia, showing how God saved His people from threatened destruction.

§ 2. PROPHETICAL BOOKS.

(a) *The Four Greater Prophets.*

760 to 698 — 13. ISAIAH, a prophet of the Southern Kingdom, Judah; prophesied about "Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah." Idolatry and wickedness increase. Judah warned and its enemies' destruction foretold. The faithful are encouraged with renewed promises concerning the Saviour CHRIST. The birth, lineage, rejection, passion, and glory of CHRIST and the spread of His Church are so minutely foretold (especially in chapters ii., iv., ix., xi., xvi., xxv., xxviii., xxxii., xxxv., xl.–xlii., xlix.–lxvi.), that Isaiah has been called the "Evangelical or Gospel Prophet."

629 to 568 — 14. JEREMIAH, a priest, prophesies in Judah, 70 years after the death of Isaiah. Irreligion and wickedness increase. His warnings are unheeded. He sees the holy city besieged and taken and its inhabitants carried captive into Babylon (B.C. 588). Encourages the faithful with promises of CHRIST'S coming, the blessings of His Gospel and the spread of His Church among the Gentiles (chaps. xxiii., xxxi., xxxiii.). Prophesied about 40 years.

568 — 15. THE LAMENTATIONS OF JEREMIAH, an appendix to the preceding book in the shape of a pathetic ode expressive of Jeremiah's grief for the destruction of Jerusalem and its Temple.

595 to 574 — 16. EZEKIEL, a priest, carried captive to the river Chebar, near Babylon, before the destruction of Jerusalem. The first part contains warnings and prophecies before that event. The second part contains promises to the faithful concerning CHRIST'S coming and the glory and spread of His Church.

607 to 534 — 17. DANIEL, carried to Babylon before the captivity; raised to great power under three successive governments, Chaldean, Median, and Persian. Predicts the course of the five great empires of the world, Babylonian, Persian, Grecian, Roman, and Christian. Foretells accurately the coming and the death of CHRIST and the growth of His kingdom to the end of the world.

(b) *The Twelve Minor Prophets.*

B.C. 862 — 18. JONAH, a prophet of the Northern Kingdom, Israel, is sent by God to preach repentance to the inhabitants of Nineveh, the capital of Assyria.

800 — 19. JOEL, prophesies to Judah; warns of God's judgments on sin, exhorts to repentance, fasting and prayer; promises the outpouring of the HOLY GHOST and the coming of CHRIST'S kingdom in peace and prosperity.

791 to 787 — 20. AMOS, prophesies to Israel; denounces the schismatical worship, idolatry, oppression, luxury, and vice of the people; promises the restoration of the kingdom under CHRIST.

785 to 725 — 21. HOSEA, a prophet of Israel; denounces idolatry and irreligion; foretells the development of CHRIST'S kingdom out of the seed of Judah and Israel. Prophesied 60 years.

750 to 710 — 22. MICAH, prophesies to both Judah and Israel; depicts their ruin and dispersion; foretells the birthplace of CHRIST (v. 2) and the glory and victory of His Church among all nations.

713 — 23. NAHUM, prophesies to Judah; foretells the destruction of Assyria and the utter desolation of its capital, Nineveh; consoles Judah with the promise of "good tidings."

630 — 24. ZEPHANIAH, warns Judah; threatens God's judgments against her oppressors; promises restoration and joy to Jerusalem in the latter days.

626 — 25. HABAKKUK, prophesies to Judah; foretells the destruction of the Chaldeans (Babylon) and the spread of CHRIST'S Church, when "the earth shall be filled with the glory of the Lord, as the waters cover the sea."

587 — 26. OBADIAH, prophesies to Judah; foretells the destruction of Edom and promises holiness and final victory to the Chosen People.

520 — 27. HAGGAI, inspired by God to rouse the people to rebuild the Temple; foretells that this Temple will have greater glory than the former by reason of CHRIST'S coming to it (ii. 9). Prophesied four months.

520 to 487 — 28. ZECHARIAH, prophesies two months after Haggai and continues during two years encouraging the Jews to prosecute the erection of the Temple. Nine visions of the glory of the kingdom and worship of CHRIST (i.–vi.); prophesies concerning CHRIST'S coming, His lineage, betrayal, death, and final victory (ix.–xiv.).

397 — 29. MALACHI, the last of the Jewish prophets until John the Baptist. The new Temple has been built and its services fully reëstablished. The priests and people again degenerate. Malachi foretells the glory and worship of CHRIST among the Gentiles (i. 11); the coming of John the Baptist (iii. 1; iv. 5, 6), and the sudden appearance of CHRIST in the Temple to purify priests and people.

III. "The Writings," of which "The Psalms"

form the chief portion. Besides the other poetical books, Job, Proverbs, Song of Solomon, and Ecclesiastes, the Jews included under *The Writings* Ruth, Lamentations, Esther, Daniel, Ezra, Nehemiah, and I. and II. Chronicles.

B.C. 1520 1. JOB, perhaps the oldest of all the books of the Bible. Besides giving a history of Job and his affliction, it consists chiefly of a colloquy between him and his friends in regard to the cause and purpose of human sufferings. The climax of Job's argument is reached in xix. 25, 26, 27, when, with the voice of inspiration, he declares his faith in a REDEEMER who is both divine and human, and in the resurrection of the body.

1491 to 397 2. THE PSALMS, 150 in number, about one-half written by David, some by Asaph, certain Levites, and others; the 90th by Moses. The Book of Psalms was the great hymnal for use in the Temple worship; its composition extends over a thousand years from Moses to Malachi. The chief prophetical Psalms which speak of CHRIST, His worship and Church, are ii., xvi., xxi., xxii., xl., xlv., lxviii., lxix., lxxii., xcvii., cx., cxviii., cxxxii.

1015 to 700 3. THE PROVERBS, a manual of practical rules for daily conduct, as the Psalms are a manual of daily devotion; part written by Solomon, part by Isaiah, Hosea, and others.

1014 4. THE SONG OF SOLOMON, probably composed by him in the fresh days of his youth. His ardent and pure passion becomes, under the inspiration of God, a type of the love of CHRIST for His Church.

977 5. ECCLESIASTES, or the Preacher, was written by Solomon at the close of his life after his fall (I. Kings, xi. 1-14), and expresses his penitence. It is the narrative of the attempts of a man of the world to find happiness. "All is vanity." To "fear God and keep His Commandments" is the only thing that abides (xii. 13).

THE NEW TESTAMENT.

"That JESUS CHRIST is come in the flesh." (I. John iv. 2.)

I. Historical.

(a) THE FOUR GOSPELS.

When Written.

Four accounts of CHRIST'S earthly life of 33 years, written from four different points of view.

Between A.D. 50 and A.D. 60.

1. ST. MATTHEW, wrote in the first instance for Jews; dwells, therefore, upon the descent of CHRIST as *man* from Abraham, in proof of His being the promised "seed" foretold throughout the Jewish Scriptures.

67

2. ST. MARK, writes in the first instance for converted heathen of the Roman Empire; dwells, therefore, on CHRIST'S kingly and victorious character.

53

3. ST. LUKE, writes in the first instance for converted Greeks; dwells upon the sacrificial character of CHRIST; remarkable for his picturesque style.

90

4. ST. JOHN, the latest of the four Evangelists; dwel's on CHRIST as *God*; gives discourses and details not given in the first three Gospels.

(b) THE ACTS OF THE APOSTLES.

63

5. Written by St. Luke as the continuation of his Gospel; gives a brief history of the foundation and spread of the Church for 30 years; first among the Jews under St. Peter and other Apostles (i.–xii.); then among the Gentiles under St. Paul and others (xiii. to end).

II. Didactic.

(a) FOURTEEN EPISTLES OR LETTERS OF ST. PAUL.

Ten written to particular branches of the Holy Catholic Church, four to individuals.

58

1. To THE ROMANS, or Church in the City of Rome.

57

2 and 3. I. AND II. TO THE CORINTHIANS, or Church in the City of Corinth.

57

4. To THE GALATIANS, or Church in Galatia.

62

5. To THE EPHESIANS, or Church in Ephesus.

63

6. To THE PHILIPPIANS, or Church in Philippi, a city of Macedonia.

62

7. To THE COLOSSIANS, or Church in Colosse, a chief city of Phrygia.

53

8 and 9. I. AND II. TO THE THESSALONIANS, or Church in Thessalonica, a city of Northern Greece.

A.D. 66 | 10 and 11. I. AND II. TO TIMOTHY, Bishop of Ephesus, chiefly in regard to his pastoral or episcopal duties.

66 | 12 To TITUS, Bishop of Crete, an island in the Mediterranean Sea, chiefly in regard to pastoral or episcopal duties.

62 | 13. To PHILEMON, a member of the Church in Colosse.

64 | 14. To THE HEBREWS, or Hebrew Christians, chiefly residing in Palestine.

(b) CATHOLIC OR GENERAL EPISTLES, ETC.

60 | 15. OF ST. JAMES, "the Less," cousin of our Lord and Bishop of Jerusalem; addressed to his own countrymen, "the Twelve Tribes scattered abroad."

64 & 66 | 16 and 17. I. AND II. OF ST. PETER, addressed to the Church in general.

81 to 94 | 18. I. OF ST. JOHN, addressed to the Church in general.

19. II. OF ST. JOHN, addressed to "the Elect Lady," which some suppose to mean the Church.

20. III. OF ST. JOHN, addressed to "the well-beloved Gaius."

21. OF ST. JUDE, "the brother of James," cousin of our Lord; addressed to the Church in general.

III. Prophetical.

96 | THE REVELATION OF ST. JOHN THE DIVINE, the only prophetic book of the New Testament, written by the Apostle St. John while in the Isle of Patmos, whither he had been banished (A.D. 95) by the Emperor Domitian. The book consists of two parts: (1) The messages to the Seven Churches or Dioceses of Lesser Asia with their Angels or Bishops (i., ii., iii.); (2) prophetic visions of future events in the history of the Catholic Church to the end of time (iv. to end).

PRAYERS FOR CHILDREN.

A PRAYER ON COMING INTO CHURCH.

Kneel down on your knees at once and say,

O LORD, I am now in Thy Holy House, Thine Eye is upon me. Keep my thoughts from wandering. Help me to worship Thee with heart and voice and to listen humbly to Thy Holy Word, through Jesus Christ our Lord. Amen.

Or, Psalm xix. 14, 15.

AFTER SERVICE.

I THANK THEE, O LORD, for letting me worship Thee this day in Thy Holy House. Forgive me all my wandering thoughts and help me to remember and to do what I have been taught from Thy Holy Word, through Jesus Christ our Lord. Amen.

MORNING PRAYERS.

Standing say,

IN THE NAME of the Father, and of the Son, and of the Holy Ghost. Amen.

Then kneel and say,

OUR FATHER, etc.

I THANK THEE, O LORD, for having kept me safe all night. I thank Thee for my happy home and all Thy goodness to me. Help me to love Thee more and more, through Jesus Christ our Lord. Amen.

O GOD, have mercy on me this day and keep me from all danger that may happen to my body and from all evil thoughts that may hurt my soul. Make me obedient to those who are set over me, and kind and loving to all. Bless [father, mother, brothers, sisters, pastor, friends, relations]. All this I ask through Jesus Christ our Lord. Amen.

EVENING PRAYERS.

Standing say,

IN THE NAME, etc.

Then kneel and say,

O GOD, Thou seest me. Help me to find out my sins and to be sorry for them, through Jesus Christ our Lord. Amen.

Ask yourself, pausing after each question,

What wrong things have I done to-day?
What wrong words have I spoken to-day?
What wrong thoughts have I had to-day?
What have I left undone which I ought to have done?

Then say,

I CONFESS TO THEE, O LORD, that I have sinned this day in thought, in word, in deed. O God, forgive me all those sins and any others that I may have forgotten. Make me sorry for having displeased Thee, and help me always to do Thy holy will, through Jesus Christ our Lord. Amen.

OUR FATHER, etc.

I THANK THEE, O HEAVENLY FATHER, for having kept me safe this day and all my life long. I thank Thee for sending Thy Son Jesus Christ to be My Saviour, and for having made me Thine own child in Baptism. I thank Thee for my happy home, for my food and clothes, and all Thy other blessings. Bless [father, mother, brothers, sisters, pastor, friends, relations]. Keep us safe all this night and let Thy holy angels abide with us to preserve us in peace, through Jesus Christ our Lord. Amen.

GRACE BEFORE MEAT.

BLESS, O LORD, this food to our use and give us thankful hearts, for Jesus' sake. Amen.

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